

IQBAL AND THE AFGHAN

Ph. D.

Area Studies

of Pakistan

ZAHOOR AHMAD AWAN

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Thesis of Mr. Zahoor Ahmed Awan

is approved on _____

by

1. Dr. Mohammad Anwar Khan
Director Area Study Centre
(Central Asia)
University of Peshawar.

Supervisor.

2. Dr. Muhammad Siddique
Co-Chairman Urdu Department
University of Peshawar.

Co-Supervisor

3. Dr. Murtaza Akhtar Jaffery
Chairman Department of Urdu
University of Peshawar.

Co-Supervisor

C O N T E N T S.

Pages.

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I

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III

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Introduction.

Iqbal was perhaps the greatest poet and thinker this part of the Muslim world has produced in the current century. Coming as he did from a lower middle class family of Kashmiri stock, settled in Sialkot, Punjab, Iqbal rose to the eminence of the Sage of the East in half a century after his birth through the sheer force of his intellectual ^{tal} and poetry. He is today, as from the days of his life, the most talked and written about single figure in the world of literature. If books written about him run into hundreds, the articles certainly cross the figure of thousand. The spate stops no where and not a day goes by when some book or article is not written or published anywhere in the world. There is no doubt about it that the books written about him outnumber the books written about all the Urdu Poets put together, barring the single exception of Ghalib.

This oceanic vastness of literature make the task of a researcher not ^{only} onerous but also impossible. To write a creative or critical literary book on or about Iqbal is one thing and composition of a research thesis in the real sense, leading to Ph.D degree, for that matter, is another thing.

In creative writings it is not difficult to employ the wings of imagination and write as profusely and non-committedly as possible.

But for an Iqbal researcher not only is it imperative to dig deep in the originals of Iqbal but also all that is said and written about him even if one could not find anything of substance in the ~~and~~ hundreds and thousands of books, journals and articles written about the subject. He has to undergo the *odyssey* never-the-less. And this is not an easy job. This requires a big chunk of life time to undertake and complete the ever increasing task of studying Iqbal. This is one of the reasons that if on the one hand the department of 'Iqbaliat' is inundated with all types of writings running into millions of pages, very few research oriented studies have been produced. The position may sound intrestingly ironical if we note that only four Ph.D theses have been written about Iqbal so far in Pakistan. The list of the theses written the world over is given as under:-

Ph.D. Theses written on Iqbal(derived from
Kitabiat-e-Iqbal Dr.Rafiquddin Hashmi).

S.No.	Name of Country.	Urdu.		English.		Total
		Un-Published	Published	Un-Published	Published	
1.	INDIA	9	1	-	1	11
2.	PAKISTAN	-	1	2	1	4
3.	BRITAIN	-	-	1	-	1
4.	GERMANY	-	-	1	-	1
5	Total	9	2	4	2	17

When I first undertook the task, I was not aware of the difficulties I was going to confront. It is not easy to study the whole of Iqbal with all the reviews and commentaries in the span of a few years. When gradually I entered the field of deeper study it dawned on me that the subject assigned to me, though rich in scope and reach has not specifically been examined by the Iqbal scholars in depth. The study of Iqbal with reference to Europe, India, Dehli, Lahore, Kashmir, Bhopal and Dacan to some extent seems to have been conducted, though with the same haphazardness as is visible with regard to other topics on Iqbal but no systematic study of Iqbal with reference to Afghans and Afghanistan has ever been undertaken. Only a few articles here and there, a travelogue of Syed Suleman Nadvi and all other works based on it, are all that is available on this topic in the field of 'Iqbaliyat' any where either in India, Pakistan, Iran or even Afghanistan. Although Abdullah Bakhtani wrote and published a small pashto booklet (پښتانه په (قبال) نظر کېښودنه) (Pathans as seen by Iqbal) in Afghanistan, this volume is just a re-statement of some known facts which highlights in a modest way the salient features of Iqbal's visit to Afghanistan in 1933. The most important work produced in the field is, of course, the comprehensive book of Mir Abdus Samad Khan (خوشال در ببال) but this voluminous composition is more concerned with the comparisons between Iqbal and Khushal with extensive and exhaustive quotations from both.

But again this is not a research work though it has thrown a lot of light on Iqbal's Afghan connection. This book at the most can serve as the basis for an indepth research on Iqbal and Khushal.

In case of a research on a poet like Iqbal the researcher has to rely more and more on internal evidence available in the shape of writings more particularly poetry, of Iqbal. While researching on the thought and poetry of a writer and intellectual it is the original words of the 'subject' that serve as primary source. All other evidence, if any, in the shape of commentaries, reviews and deductions are of secondary nature in comparison to what the writer himself in his own words has to say about the subject under reference. Iqbal was such a poet who neither minced words nor tried to camouflage his intent in the substance-less prosaic verbiage. His style is direct, down right and decided. He was the leading proponent of the school of thought which stood for "ART for life" mode of thinking. It was one of his chief contributions to the world of literature that he stood up against the poetic notion of 'Art for Arts' sake and with his massive talent and skill built an empire of constructive, meaningful and intellectual poetry without compromising of course, the refinement and creativity of the muse. He entered into imaginative verse his knowledge of history, philosophy, religion, political science and also all his personal experience in life.

So with Iqbal every thing is ~~one~~^{on} board. His loves, his aversions, his obsessions his preferences and even his limitations are crystal clear. This quality of Iqbal made things easier for those who intended to write on any particular subject or topic concerning Iqbal. His writings can be divided according to ~~that~~ content ~~but~~ his main themes such as Ego, love, Islam and struggle overlap or persist every where. So with Iqbal and in Iqbal nothing evaporates in metaphorical, or metaphysical equivocation, leading nowhere except to ethereal star-dust.

Iqbal was a missionary messenger of hope, ego and future. He wanted to re-create the glory of the past for the emulation of the generation of today which in turn may serve as beacon light to the posterity. Though an intellectual par excellence, with poetry couched in a grandiloquent diction and style, still by virtue of its beauty, sincerity and exuberance of altruistic purpose, the emotional appeal of Iqbal is far and wide. The lilting martial songs sung by the lyricist of the East ripped past the stony hearts of those who received it. Iqbal's Poetry, though read and liked by all categories of people both high and low, was primarily meant for the masses and the common man, whom he wanted to retrieve from the dusty abyss.

This stratum, though ill-or half-literate, understood the import of his message and rose up to the situation and wrested its future out of the hands of the alien masters through sheer force of its unity transformed into strength. This Iqbal advocated and the common man understood well. This direct method of communication not only helped Iqbal to spread message to the lowest rungs of society but also produced poetised history, political science and a recipe for struggle.

This direct method made the job of 'Iqbal' watchers' easier as as nothing latent can be attributed to what he said so patently and elaborately in as many words. This is why biased or out of context interpretations ^{at} and quotations of Iqbal by the self-styled ideologues trading in Iqbal have failed to click over the years and he, always, has come out unscathed from such "treatments". You may misquote him but you can not misconstrue Iqbal. He accepted the taunt of being didactic, prosaic and unpoetic at times but never for moment did he lose sight of the noble task of a missionary that he had under taken.

Even at times he chose to sacrifice the finer fibres of pure poetry for the sake of his mission because for him matter bore precedence over manner and there was no such thing as pure poetry for the missionaries.

In this poetry he left nothing for others to interpret for him. In his poetry he is lucid, perspicuous and down to earth, and his appeal owes much of its universality to this aspect of his poetry.

So a resort to his original words has been a matter not of necessity but of facility. When I entered the realm of Iqbal's poetry with the purpose of sifting his "Afghan Dosti" of "Afghan Shanasi" I was over-joyed to find it bestrewn and bedecked with immense ^{amount} ~~amount~~ of his patent and latent references to Afghans and Afghanistan. To my reckoning a quarter, if not half of Iqbal, is almost 'Afghanised'. Besides the 1045 couplets directly written about Afghans and Afghanistan, many of his concepts such as

- 1) Love of Islam.
- 2) Khudi, (Ego)
- 3) Struggle, courage, bravery.
- 4) Mountain-dwelling and physical ruggedness.
- 5) simple and austere ~~living~~ living.
- 6) Love of Independence and liberty.
- 7) Precedence of love(ISHQ) over Reason(AQL)

all seem to have more than something to do with the Afghans and Afghanistan, a land of freedom-loving and fighting people, who never submitted to the yokes of any alien nation. The pure and virgin soil unnameared and un-molested by the *steps* of any outsider was like Macca to Iqbal who virtually kissed the land with his own lips and eyes when he chanced to visit it at one stage. Thus the original works of the poet serve as the inexhaustible reservoir of information and reference with regard to examination and establishment of 'Afghan-connection' of Iqbal by this scribe.

The following Urdu and Persian original works of Iqbal were before me:-

1) Asrare Khudi.	1915
2) Ramooze Bekhudi.	1918
3) Payame Mashriq.	1923
4) Bang-e-Dara.	1924
5) Zaboor-e-Ajam.	1927
6) Javaid Nama.	1932
7) Musafir.	1934
8) Bale Jibrail.	1935
9) Pas Chey Bayad Kard.	1936
10) Zarb-e-Kalim.	1936
11) Armaghan-e-Hijjaz.	1938

Baqiat-e-Iqbal.

The following collection, all in Urdu include such poems and compositions as have not been included in any of his formal collections by Iqbal.

<u>S.No.</u>	<u>Name of Collection.</u>	<u>Editor</u>	<u>Year</u>	<u>Pages.</u>
1.	Askh-eikhoon by Iqbal.	Composed by Iqbal.	1981	8
2.	Nawadir Iqbal.	M.A.Ghaffar Shakil.	1962	238
3.	Baqiat-e-Iqbal.(I)	M.Abdul Wahid Moeeni.	1953	188
4.	Baqiat-e-Iqbal.(II)	M.Abdul Wahid Moeeni and Abdullah Qureshi.	1966	504
5.	Sarod-e-Rafta.	Ghulam Rasul Mehr & Abdullah Qureshi.	1959	311
6.	Rakht-e-Safar.	M.Anwar.	1952	160
7.	Islahat-e-Iqbal.	Bashirul Haq Dasnavi.	1950	44
8.	Tabarukat-e-Iqbal.	Koh-Noor Press.	1959	64

Iqbal had the following English prose compositions to his credit which were studied by this scribe for the purpose of this theses:-

- | | |
|--|---------|
| 1) Political Economy (An Essay of Iqbal) | 1903 |
| 2) Development of Mataphysics in Persia
Ph.D. theses of Iqbal. | 1907-08 |
| 3) Reconstruction of Religious
thought in Islam-- a series of
Lectures Iqbal delivered in
Madras and elsewhere. | 1930 |

Besides this, Iqbal had written hundred of letters to his friends, relatives and students who had preserved these trearures and later, after the death of Iqbal, many collections in the form of books were published both in Urdu and English. The list of such collections published so far is as under:-

Sr.No.	Name of Collection.	Editor	Year of Publication.	No of letter.
1.	Shad Iqbal.	Dr. Mohyuddin Qadri Zore.	1942	49
2.	Khutut-e-Iqbal.	Translation by Hamidullah Hashmi.	1943	13
3.	Iqbal Nama (Part-I)	Sheikh Ata Muhammad.	1944	261
4.	Iqbal to Attia Begum.	Abdul Aziz Khalid.	1947	10
5.	Iqbal Nam (Part-II)	Sheikh Ata Muhammad.	1951	127
6.	Makatib-Iqbal to Khan Muhammad Niazuddin.	Bazm-e-Iqbal.	1954	79
7.	Maktoobate Iqbal to Nazir Niazi.	Nazir Niazi.	1957	179
8.	Anwar-e-Iqbal/Letters & writings of Iqbal.	B. A. Dar.	1967	181
10.	Makatib Iqbal to Girami.	Abdullah Qureshi.	1969	90
11.	Nawadir-Iqbal (Sahifa Iqbal Number).	Abdullah Qureshi.	1973	50
12.	Khutote Iqbal.	Rafiuddin Hashmi.	1976	110
13.	Letters and writings of Iqbal.	B. A. Dar	1978	15

Iqbal was a prolific poet, a prompt correspondent and an ardent and comfortable prose writer when the occasion presented itself but he was certainly not a prolific public speaker and orator. He had to speak from the public platforms at times but he read written speeches on such rare occasions. His press statements though not many, still form 220 pages of a volume edited and published by shamloo in May 1944. This volume contains his statements, letters to the Editors of Newspapers, addresses delivered as speaker or chief guest, and also his miscellaneous prose utterances published in the press, which number 45. Besides these, many other statements and utterances stated to have been made by him in private conversations before his friends and visitors on various occasions of his life have been published by many authors in the form of 'Shazrat (شازرات) or Uttrances.

Poetry, prose, letters, statements and utterances of Iqbal are the common, original and primary sources for those who intend to write on or about Iqbal whether in the form of a simple, undocumented and non-academic personal article or a thoroughly researched academic thesis, for a research journal or a study leading to M.Phil or Ph.D. Besides this primary source material there is virtually a mountain of roughly a million page literature on Iqbal written in almost all the major language of the world.

However 90% of this is available in Urdu and Pakistan. The Iqbal researcher had to undertake this uphill task to find the additional material and evidence in support of his thesis.

All these studies lead to the conclusion that Iqbal was simply enamoured by the Afghans and he can rightfully be called as the best friend of the Afghan. Even a cursory glance at any part of Iqbal's poetry may confirm his Afghan connection in abundance. During the study, time and again it transpired that how oddious it is on the part of 'Iqbal researcher to have overlooked this most vibrant aspect of Iqbal's poetry. More than one thorough study should have been undertaken by scholars of Iqbaliat long before they had researched any thing else. The more and more one studies the poetry, prose, letters and other writings of Iqbal, the more and more his "Afghan Shanasi" (افغان شناسی) becomes evident and apparent. He had a specific tilt of mind towards Afghans.

There are ^{two} ~~to~~ aspects to this tilt of Iqbal, one is the patent and qualitatively worded 'Afghaniat' which can be sifted easily through readings of Iqbal.

This aspect is also very important because in this accumulated portion Iqbal refers directly to the Afghans, their history, geography, culture, religion, customs, traits, personality, past, present and future in as many words and it is out of this treasure that a credible picture can be carved out safely for the purpose of research and presentation. This is the most reliable part of the evidence which serves as the primary source of information and should not be given less weight on its face value by the fastidious observers and critics. If this material is not relied upon ~~then~~^{so} there is no other source so rich in scope and variety to help us, except, of course, his physical visit to Afghanistan. But again this sojourn has been ~~re~~ re-created by Iqbal poetically and non historically. So we are left with no option other than the poetry of Iqbal as first and primary source of information on Iqbal's Afghan connection.

This having been settled, the next part of Iqbal's "Afghan-Dosti" can be felt and smelt at every throb of his poetry. Iqbal's image of the individual in his austers, social spiritual and territorial context comes very near to the "Afghan image" which he painted and propagated in his poetry. Self-reliant, sublimely austere, soldierly, rugged, sagaciously Govt-fearing, sincerely Islam-loving and emotionally virulent activist of a man Iqbal depicted all his life in his poetry bore identical resemblance to the 'Ideal Afghan.'

For the examination and establishment of this latently "Afghan" aspect one has to sift all verses on

- 1) Ego.
- 2) Ishq.
- 3) Courage.
- 4) Love of Quran and Islam.
- 5) Freedom and liberty.

and ^{Co}~~con~~-relate them to this image of Afghan. But this is not only laborious and time-consuming but also warrants

the evolving of a hypothetical dialectic on which the whole of Iqbal may be tested for establishment of special between-the-lines internal links of Iqbal with Afghans. If this is not done today, this may be done tomorrow. This requires the talent and time of other scholars to undertake the study of Iqbal from this angle. In the scope of present write-up, it was not possible to examine this issue.

What I had in sight was the former direct store of information which I have tried to gather from all the works, words, and utterances of Iqbal and place them in one volume in order to make it serve as an inferential reference work, in a modest way, on Iqbal and Afghan.

To some it may appear disjointed or incoherent, but keeping in view the pioneering status of the effort in the field the same may be excused. This scribe hopes that some future researcher may come forward and plug the blanks, if any, in the topic as this is a continuous process and no final word can be said about anything.

The development of my thesis took place on the lines that I collected all the relevant material out of the works of Iqbal and then distributed it into various chapters. But before doing this I have tried to introduce Iqbal as a poet, a philosopher, a freedom fighter and a political scientist of Islam. This part is not documented as it is based on my personal study of Iqbal. My basic thrust and also demand of my thesis is to establish a connection between Iqbal and the Afghan^h which I have endeavoured to achieve through the written and spoken words of Iqbal. Afghan and Afghanistan themselves are separate topics of research warranting documented examination. However this was not the topic of my research. I had neither to establish ethnicⁿ linguistic, territorial or socio-cultural identity of Afghan as a specific topic. But nevertheless as I was assigned the responsibility of doing research on Iqbal and the Afghans, I felt myself duty bound, at least to introduce the Afghans as they are

reported in the recorded and written documents, without establishing or controverting any thing. So in the beginning of the thesis after the introduction and also of course, the recounting of some of the poetic and intellectual achievements of Iqbal, I have penned down a few pages about the history, geography, language, culture and resource material available on Afghans and Afghanistan. In this part of the write-up I have challenged and proved nothing of my own accord, but have tried simply to say what recorded truth is about the Afghans. ~~The~~ The research on Afghans, as also on Iqbal as a poet as such has been out of the scope of my research. Afghans as a nation, race and cultural group have been researched thoroughly by the students of history in the same way as Iqbal as a poet has been the subject of exhaustive research by the students of art and literature. I have just introduced both ends of my topic - Iqbal and the Afghans separately before taking on what constitutes the crux of my present writing i.e. the link between the two. In this study, I have also not taken into account, by and large, what Afghans have thought and said about Iqbal as this also falls out of the scope of my topic. A time may come when some body may take up a topic obverse to mine i.e. Afghans and Iqbal, in which event all the Afghan literature has to be combed and sifted and a reverse link and connection may then be established in a documented form.

The task before me was to look at the topic from the angle of Iqbal and find chords of his love and affection with the land and the people. This⁹ have tried, in my humble way, to do with the help of Iqbal's original works and literary and historical literature on Iqbal and Afghanistan available in Pakistan and else where.

The format of my thesis is as under:-

1) CHAPTER-I

Iqbal, a poet philosopher and political scientist of Islam, a brief introduction.

2) CHAPTER-II.

The Afghans and Afghanistan.

History, geography, race and culture, a brief account.

3) CHAPTER-III

Iqbal's interest in Afghans and Afghanistan.

His feelings, attachment, attention, and observation of Afghanistan and Afghans.

4) CHAPTER-IV.

Iqbal's visit to Afghanistan.

The account of his visit to Afghanistan in October, 1933.

5) CHAPTER-V.

Iqbal's political attachment to Amir Amanullah Khan (1919-1928).

6) CHAPTER-VI

Iqbal and King Nadir Shah

Iqbal's personal contact and friendship with General Nadir Khan who later became Shah of Afghanistan.

7) CHAPTER-VII

Iqbal and Sarwar Goya

An Afghan scholar and personal friend of Iqbal.

8) CHAPTER-VIII

Iqbal and Ahmad Shah Abdali

What Iqbal said about Ahmad Shah Abdali, the founder of Afghanistan, in his poetry.

9) CHAPTER-IX

Iqbal and Khushal

Iqbal's liking for the warrior Pathan poet.

10) CHAPTER-X

Iqbal's special attachement to the great Muslim scholar and Pan-Islamist.

11) CHAPTER-XI

Conclusion

12) CHAPTER-XII

Bibliography.

This chapter distribution is not arbitrary but has been necessitated and dictated by the availability of material relating to the subject of the chapter. The chapter on Iqbal's interest in "Afghans and Afghanistan" is anecdotic and in this chapter all relevant material has been jumbled together as it fitted in no other chapter. This chapter encompasses, though not in exact chronological order, all that Iqbal felt and thought about the Afghans and Afghanistan from the beginning of his intellectual career. It dates back to 1901 when he first spoke of Afghans and ends in 1938 when marble tiles of " lapis-lazule" donated by ~~Shah Zahir~~ donated by Shah Zahir Shah and people of Afghanistan were fixed on the mausoleum of the sage in Lahore.

The chapter on Amanullah Khan traces Iqbal's concern for the elegant monarch, his care and anguish at his unfortunate ouster by Bacha-Saqa. Iqbal in those fateful days was all out for Amanullah Khan had written three forceful poems in support of his restitution. He appealed to the people of Afghanistan to rise and support him in the wake of the uprising engineered by the retrogressive forces working in Afghanistan. Later after the exit of the King to Italy when chances of his return became bleak, Iqbal shifted his sympathies towards General Nadir Khan who returned to Kabul to recapture the throne and restore normalcy in Afghanistan.

Iqbal's poems on Amanullah spoke a lot about his special esteem for Amanullah and his philosophy of state. However, on his ouster Iqbal abandoned those poems either totally or used parts of these in some other context. Iqbal might have thought it impolitic to allow such verses in the original shape in his subsequent collections in the changed political climate. These poems have been quoted verbatim in the chapter on Amanullah.

The chapter on Nadir Shah deals with Iqbal's personal contact and acquaintance with the General ^Nadir Khan who later became King of Afghanistan after defeating Bacha Saqa in 1928. Both of them knew each other but had never met till 1928 when Nadir Shah while going to Afghanistan on the mission of quelling the rebellion of Bacha Saqa was received by the Lahorites ~~at~~ the Lahore Railway Station. The spontaneous exchange of pleasantries between Iqbal and ^Nadir Khan speak volumes about their mutual intimacy. It is also reported that Iqbal presented to the General ^a ~~W~~allet of money. It is not certain whether this was accepted or not. Iqbal opened a 'Fund' in the name of Nadir Khan and helped him in many ways. He issued statements to the press for help to Nadir Khan and Afghan 'Jehad' and even wrote secret letters to him. This chapter does not deal with the subsequent meetings that Iqbal had with the King in Afghanistan as the same are covered in the chapter on his visit to Afghanistan.

Iqbal wished Nadir Shah to lead the Afghan people to prosperity in a sovereign and independent state of Afghanistan. Iqbal had pinned many hopes on Nadir Shah but unfortunately he fell to the bullets of the assassin on November, 8, 1933 when hardly a week had elapsed after the return of Iqbal from Afghanistan. Iqbal sent condolence message to Zahir Shah and Hashim Khan, the Prime Minister and wished the young successor all the success.

Nadir Shah was the only monarch with whom Iqbal had personal and intimate relations. Afghanistan was the only country which Iqbal visited as a state guest and travelled in it from one end to the other. This is the only out of country journey which he took by road and it was the only journey in which he was accompanied by eminent friends of his choice. This ~~was also the only~~ journey to Afghanistan, though brief, was a sort of spiritual gliding in the spheres of his love and affection. Iqbal was very much impressed by this visit to Afghanistan and was fully satisfied with what he saw there. It is a wonderful phenomenon that his vision of unseen Afghanistan corresponded perfectly with the actual version of Afghanistan and he expressed no re-assessment or disillusionment at any later stage. He seems all out for the Afghans and Afghanistan in his poetic recapturing which appeared in the shape of 'MUSAFIR'

The chapter on Iqbal's visit to Afghanistan is the lengthiest of all and covers the visit with all the relevant details. Motives, back-ground and impressions of the visit have all been examined and discussed without reservation. With regard to this chapter Iqbal's own accounts, though in poetry, and Suleman Nadvi's detailed prose travelogue " Sair-e-Afghanistan serve as a vast store of first-hand information. Suleman Nadvi and Sir ~~R~~ass Masood, the grand-son of great Sir Syed Ahmad Khan, were ^{two}~~to~~ other eminent delegates who visited Afghanistan in the company of Iqbal as royal guests. Rass Masood has left no written account of the visit in any form but Suleman Nadvi, perhaps the then greatest living scholar of Islamic theology and Editor of the journal ' Maarif' penned down the detailed impression of his visit and serialized them in his Monthly MAARIF on a regular basis. This, on completion, was collected together and published in the form of a travelogue " Sair-e-Afghanistan." Suleman Nadvi was a serene, sound and sagacious prose-writer in the line of his teacher Allama Shibli Noamani, though not so poetic and emotional as he was. Suleman Nadvi's account, coming at it did from the pen of a scholar and religious personality of the highest calibre, is free from emotional exaggeration and poetic hyperbole.

Had this not been composed, the all-important visit would have gone mostly re-recorded in detail and as such might have been lost. Suleman Nadvi captured the moments, sometimes, in their minutest detail and left to the coming generation of art, literature and history an invaluable treasure-house of information in a lucid, downlight and placid style. All other accounts of Iqbal's visit are directly derived from it and no body could, after almost 55 years, add anything to it. Even Sarwar Goya and Ustad Khalilullah Khalili who were the two persons who accompanied the royal guest from beginning to the end of the hourney could not give any fresh information. The former in 1968 and the latter in 1987, while speaking on the topic in Pakistan, only corroborated what Moulana Nadvi had observed and recorded in detail in 1933. Such was the power and grasp of Moulana's observation and style. When I undertook the assignment to write this thesis, I very much liked to visit Afghanistan to have first-hand knowledges and information about, at least, the visit of Iqbal, if not about the other aspects of Iqbal's "Afghan Shanasi" but the political and physical conditions prevailing in Afghanistan then as now thwarted my ambition. As a result of Russian invasion a state of anarchic Civil War has gripped the venue as a sequel to which about 5 to 6 million Afghans, one third of its total populatio

had to leave their heads and homes and take refuge in the neighboring countries of Pakistan and Iran. Kabul was and is in virtual flames and the whole of Afghanistan was and is in turbulances. Orderly social and Physical life is in jeopardy. People were and are running for their lives. In such an atmosphere of uncertainty and fury when bombs were blasting ~~canons~~ were emitting fire and forces of destruction were clashing by day and by night, cultural and civilized life ~~x~~patterns never remain intact but go ~~t~~attering if not rendered totally extinct. In War-torn Afghanistan with cities and villages depleted of people and replete with carcasses and iron vehicles of destruction, how could a scholar find his way to academies, academics and libraries which were either destroyed or closed. Most of the scholars and academics have migrated to Pakistan or Iran. I sought permission to visit Afghanistan never-the-less, but was advised to stay away and wait for the fair weather to come which did not arrive during all my research and data collection period. However ~~Ixxonxxxx~~ I contacted various Afghan refugees and asked them about the help they could render for completion of my assignment. The ~~of~~der ones most of them being illiterate, were of no help. However some of them who could understand my proposition were not even aware of the visit of Iqbal to their country.

It was 55 year ago that the visit had taken place and all the people beyond 70 or 75 were either not here or dead. The below 55 group did not simply know anything about it. Some of the senior University graduates referred to one and only person i.e. Ustad Khalilullah Khalili. He was stated to be be a votary of Iqbal and reportedly had the honour of waiting on Iqbal in Kabul, Ghazna and Qandhar. I met this gentlemen once in Peshawar and then for a second time in Islamabad. A very pleasant, affable and scholarly person, around 80 years of age, Ustad Khalili was all love and affection for Iqbal. In the two sittings that I had with him he talked about Iqbal ~~for~~ the whole length of sittings. He prized those moments when he was officially assigned the duty in Kabul in October 1933 by the Afghan Ministry of Education where he was serving, to accompany and wait on the guests. He was then 21 or 22 years old. With eyes bedewed, he recollected those days with nostalgic ecstasy of love words beggar to depict. Every time I asked him questions about Iqbal's visit, he slid into a state of exuberant reverie and when swam back to his normal state, he promised to honour me with a formal interview on some other occason. However because of my pre-occupation with other chapters of my assignment I could not find time to see him sooner.

In 1987 I learnt that he had left for Islamabad and was staying there. I left for Islamabad and met him there and asked him for the promised interview. He informed me that some lady had already interviewed him on the subject and the same had been published in the daily PUKAR of Islamabad. He told me that the interview was very comprehensive and he had nothing more to state or disclose on this topic. Only one question agitated my mind and I asked him as to why the Indian or Afghan record or literature does not mention him by name while reporting and recording the process of this royal journey. At this Ustad Khalili paused a while and then outrightly said that at that time he was a very insignificant and ordinary youth and had no stature whatsoever to be treated as V.I.P. The other reason was that this aspect had not been researched, he added. This disarming logic silenced me and I went straight to the office of the Newspaper PUKAR Islamabad, and got a copy of its issue of March, 1, 1987, in which the comprehensive interview conducted and compared by a Persian lady scholar Mahbooba Hashmi had appeared. This was the first and last interview on the subject by an eyewitness as all the persons who were the companions of the visit or those connected with the visit were perhaps dead. Ustad Khalilullah was alive to record this interview. After a few months this great scholar also passed away.

Other printed documents that could have thrown light on this journey were the newspapers and Journals of the day in Afghanistan. Unfortunately the record of the dailies of Kabul of 1933 is not available in Pakistan. This could have thrown light on the official coverage accorded to the delegation. This aspect however had been taken care of by Suleman Nadvi who had rendered day to day and hour to hour minuting of all the major and minor activities, receptions, outings, sight-seeings, speeches and accounts of audience granted by the King. This faithful recording and reporting by the great scholar with his own observant pen is simply marvellous. There seems nothing to have escaped the all-embracing scholarship of the sage, and the rest, if any, on the imaginative side, was completed by the poet of the East himself in his verses.

However we are fortunate to have almost all copied of literary magazine 'Kabul' of the time here in Pakistan in which the literary reportage has been made by the Editor of the Magazine, who was none other than the loving friend of Iqbal Sarwar Khan Goya himself whose credential with regard to according VVIP status to Iqbal as poet, sage and intellectual can hardly be questioned.

Though the record of Iqbal's journey through Peshawar is ~~scanty~~ scanty, still there are people who had the honour of welcoming him and shaking hands with Iqbal, while he was in Peshawar on way to Kabul. Iqbal and ~~Rass~~ Masood stayed for one night in the Dean's Hotel Peshawar where accommodation was officially reserved for them. This was the first and last visit of Iqbal to Peshawar and what too for a very short overnight stay. It was on October 21, 1933 that Iqbal alongwith his companions reached Peshawar Cantt Railway Station around 8-00 PM in the evening. They were received by Sahibzada Abdul Qayum Khan, the then senior Minister, at the station. Some students of ~~Islamia~~ Islamia College and Govt High School No.1, Peshawar City were also there to greet the guests. Professor Imdad Hussain Beg and Dr. Abdul Wadood Qamar, in their late teens were then students of Islamia College, Peshawar. Professor Khial Bokhari states that he was in his early teens and was studying in Govt High School No.1, Peshawar City and had come to Railway Station alongwith some Boy Scouts to receive the guests. The story of Iqbal's visit to Peshawar begins and ends with the statement of these gentlemen who in their advanced seventies, are still alive. The Peshawar episode had found little mention in record and literature in Kabul or India.

The Chapter on Iqbal and Khushal, the Pathan warrior-poet embodies the impressions and observations of Iqbal with regard to the poetry and personality of Khushal. Iqbal had read only a small portion of Khushal through the English Translation made by Major Raverty. He was so enamoured of and impressed by whatever little he studied of Khushal that he wrote a detailed essay on Khushal, perhaps the only essay written by Iqbal on any living or dead poet, in 1928 and got it published in the Decan Review of the year. In the English essay Iqbal quoted almost all he had read and known about Khushal. He held him in very high esteem for his personal characteristics and his poetic skill. Khushal was Pathan, Muslim, Warrior, self-respecting, uncompromising all that Iqbal respected and projected in his life. Both had so many similarities that Mir Abdus Samad wrote a whole book which highlighted the common points of both the poets. I hold that no other poet is so near to Iqbal in spirit, if not in quality of matter and manner as was Khushal. By going through the comparative study of both it appears as if Khushal was born again in the twentieth century in the form of Iqbal.

Had he been in this age, he would have created the same sort of poetry. Of course there are differences too; Iqbal was more sophisticated, philosophical and political while Khushal due to difference of space and time, was more direct, down-right and practical, traditional and simple. Both used the symbol of Eagle in their poetry for the portrayal of an ideal individual.

As both of them are kindred spirit, they appear even identical on occasions and one tends to wonder as to how people who never met were so like each other in thought and action.

It is in this chapter that the discussion of Iqbal's imaginary character 'Mehrab Gul Afghan' has taken place. Although Mir Samad had opined that this figure was modelled on one of Iqbal's Pathan acquaintances i.e. Havildar Sajid Gul, it has been confirmed beyond any doubt that this was an imaginary character. Iqbal himself unequivocally had declared that it was a fictitious character. Its creation might have been inspired by one or many of his Pathan friends but it was not a replica of any single Pathan or Afghan. It was a generic Afghan, an embodiment of all Pathans and their qualities and traits. Khushal was Khattak, Sher Shah was Suri, Ahmad Shah ~~was~~ Abdali, and Nadir Shah were Durrani, but Mehrab Gul was Afghan and Afghan alone.

Mehrab Gul was first named as 'Khial Gul' which was later changed to Mehrab Gul. While studying reflections of Iqbal about Mehrab Gul, the mind goes not to the mountains of Afghanistan but to the rocks and hills that form part of Pakistan. These reflections have been included in this chapter because it concerns the model of Iqbal's Afghan figure. ~~It is historically~~ If historically it was Khushal poetically and philosophically it was ^Mehrab Gul.

Chapter X deals in detail with Iqbal's intellectual affinity and imaginative meetings with Jamalud Din Afghani. Iqbal had never met Afghani (1839-1897) but still he had great regard for the prophet of Pan-Islamism. As Iqbal, could not meet Afghani in his life he arranged an imaginary meeting with him in his book "Javed Nama". In one of the spheres Zinda-Rod (Iqbal) meets Afghani, and a question-answer session takes place wherein, through Afghani, Iqbal gives a very lucid exposition of the world affairs and events that were taking place in the contemporary world. Though some people dispute the place of birth of Afghani the majority of the writers hold that he was born in Afghanistan and was an Afghan by birth and race. He himself suffixed Afghani with his name.

On philosophical intellectual and political place if any Afghan bore closest resemblance to Iqbal, it was Jamalud Din Afghani. This is why he has been included in this work as an Afghan friend and spiritual guide of Iqbal.

In the poetry of Iqbal there is a great deal of mention of many other Afghan celebrities such as Roomi, Sanai, Mahmood Ghaznavi, Ibna Sina, Sher Shah Suri, Zaheerud Din Babur, etc but such personalities have not been included in this work for various reasons. Moulana Jalalud Din Roomi, though lived most of his life in Iran and Turkey and died and was buried in Qonia, which now forms part of Turkey, was an Afghan by birth. He was born in Balakh of Afghan parents who later migrated to Iran. He is now identified with Iran and Turkey. Iqbal considered him his spiritual guide and mentor, (PIR). Iqbal's poetry, Urdu and Persian, is replete with direct reference to Roomi. If Iqbal was impressed by any poet whom he followed in letter and spirit, it was Roomi and Roomi alone. For two reasons, among many others, Roomi has not been included in my thesis and these are, one, because Roomi is more identified with Iran and Turkey than with Afghanistan as is the case with Data Gunj Bakhsh, who was an Afghan but because of his complete identification with Lahore, he is now Data of Lahore. In no other terms he can be thought about. In the same way Jalalud Din Roomi can not, at this belated state, be called Jalauld Din Afghani.

The second reason for not including Roomi in my Scheme is that for such an exercise one has to quote almost one third of Iqbal in support of this claim. 'Iqbal and Roomi' is a separate ~~by~~ topic for research and has been taken care of by others and at least three Ph.D theses, one in Urdu by Ziaud Din, one in English by Nazir M.A, and one in Persian by S.M. Akram have exclusively been written. In the body of my thesis I have neither raised nor examined the question of Pathan and Afghan differentiation. I have used them interchangeably as it was beyond the scope of the present write-up to probe the issueⁱⁿ depth and detail and pass any verdict. I have, however, given introductory and non-debatable historical explanation of the question in the Chapter on Afghan & Afghanistan. In this chapter I have reproduced ~~the~~ a part of the information available on the topic in less controversial documents like Encyclopaedias etc.

As I had to look at the question from the point of my subject i.e. Iqbal⁹ have confined myself to what he said and saw. I have found no urge to go into any uncalled for detail. For Iqbal, Afghans and Pathans were synonymous and at no place he makes any distinction between the two. So for the purpose of this thesis I have accepted the position without going into ~~ethnographic~~^{ethnographic} or linguistic theories profounded on the subject.

The position more or less as understood by this scribe and as is believed generally by the common non-Afghans may be summarized up in the following lines.

Ethnographically speaking both Afghans and Pathan belong to the same race and stock. Those residing in Afghanistan proper, be they speaking Pashto and Persian, are commonly called and understood as Afghans. But those inhabiting the borderland and some specific districts of NWFP are called Pathan. Afghans include Afghans of Afghanistan both Persian and Pashto speaking and Pathan residing in NWFP and tribal areas. However the latter are called Pathans and the former the Afghans by the people. Pathans do not include Persian speaking people while Afghans in Afghanistan may not differentiate or disown those who speak Pashto as mother tongue. Afghanistani Afghan may be bi-lingual but Pakistani Afghan is Uni-lingual i.e. Pashto speaking.

The Afghan nomenclature, in general, is more of a

geo-political nature while Afghan and Pathan bifurcations more often than not refers to the linguistic distinction, though not with facility and ease, but a Pathan Afghan living in Pakistan may not have any knowledge of the Persian language. The Persian spoken in Afghanistan called Dari is different from the Iranian Persian. A Persian speaking Afghan may feel himself more comfortable in the company of an Iranian than with a Pashto speaking Afghan of Pakistan.

However such things had no relevance for Iqbal who, as a true Muslim, strove to unite disparate and distracted segments of Muslim Umma into one living organism. For Iqbal all those who spoke Pashto and Persian and who inhabited the Pashtoon parts of NWFP and the whole land-mass of Afghanistan were Afghans and Pathan. It were their characteristics which mattered for him. Ideology, history and geography were matters of paramount importance and all these were on the side of Afghans, and this is why he loved them most. Arabs he had written off. He only nostalgically recollects the early days of Islam and exhorts the Muslims to follow the teaching of Islam.

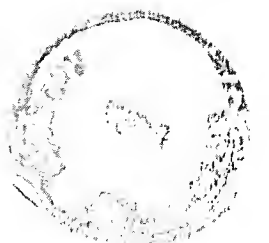
For Iqbal, Arabs as a people had lost their ⁱⁿtrinsic qualities and values. Turks too were struggling for their existence. Indian Muslims were slaves. No other group of Muslims had the capacity, potentiality and strength to face up to the challenges of the world except the Afghans who were able to preserve some of their pristine value, of valour and self-respect. Iqbal wanted this reservoir of energy to forge into a formidable force and retrieve the lost glory of Islam.

AFGHANISTAN THE LAND AND THE PEOPLE.

Afghanistan a mountainous country of south central Asia
 lied on the same latitude on Tibet northern Egypt, Syria and Texas.
 It is bounded on the north by the Turkmen, Usbek, and Tadjik soviet
 Socialist Republics: on the extreme north east by China, on the east
 and south by Pakistan and on West by Iran. A completely land-locked
 country, it has an area of 250,000 square miles,. The extreme length
 from east to west is 770 miles and the greatest distance is 350 miles.
 Access from the north is by rail and road to a fewer crossing, from
 the east, south and west, by road. The population of Afghanistan was
 officially extimated at 13 million in 1958 (Now 17 million and
 Kabul had an extimate population of 200000(now 2 Million)

The terriory of Afghanistan, which contained trade routes
 that linked ~~to~~ India and central Asia in ancient times, was incorporated
 into a succession of foreign empires from the 6th Century BC until the
 18th Century AD when it emerged as a united kingdom.

All citizens of the country are called Afghans, but the name Afghanistan, meaning 'Land of the Afghans' was not used to describe the areas until the 18th:century A.D. Local scholars and historians, write that the ancient name for the region was 'Aryana' meaning 'Land of the Aryans' and trace the movement of tribes from central Asia into the area beginning in the 21st: millennium BC. The true Afghans are the Pushtoon tribes to whom the term Afghan was first applied. Ancestors of those Pushtoon groups many have moved into the Indus valley not long before the opening of the Christian era. Beginning in the 11th and 12th Centuries the Pushtoons spread from Sulaiman Range north-ward to Peshawar and Kabul. Their numbers increased, and they won renown for their martial character and pride in independence. These Pushtoons, who are know-n also as Pukhtun, Pashtoons and Pathans, constitute between 50 and 60% of the population. They are Muslims of the Sunnite Sect and speak Pashtu, an Iranian language related to Persian. Among the major Pushto tribes are the Durrani, Ghilzai, Mohmand, Shinwari. etc.



The Pushtoons are concentrated ~~many~~ in Nangrahar and Paktia Provinces, but large numbers live in Kandahar and Herat Provinces, and some of them have move^d up to settle on irrigated land north of Hindu Kush. Elements of these tribes may be nomads, agriculturists ^{living} ~~living~~ in villages, or sophisticated urban officials.

The Tajiks are of Iranian origin speak Persian much like that current in eastern Iran. Most are Muslims of the Sunnite Sect, but some in the west are Shites. Numbering well over 2 million, they live in villages and cultivate the land. Their general habitat includes Kabul and Herat provinces, but mountains Tajiks are found north of Hindukush, and other live along the Iranian Frontier.

The Hazara who are considered to be the third largest of ethnically distinctive group of the country are believed to be the descendants of Mongols who moved into the region between the 13th and 15th centuries. They speak a dialect of Persian which contains many Turkish words and are Muslims of Shite Sect.

Their general habitat, the 'Hazarajat' comprise the central massif of the country a region where stony valleys and treeless plateaus make farming arduous. Some Hazara settled north of Maimana in the first decade of 20th Century: Others are an important segment of growing labour force if Kabul Turk and Turko-Mongol elements have long been present in Afghanistan. In the north west are Turkoman, who live in the dome shaped tents and supplement sheep breeding with farming. They are Sunnite Muslim. The Uzbeks, more Mongoloid than Turkic in appearance, and found across the northern area of the country. Sunnite Muslim, they speak a Turkic Language and are sedentary Villagers, occupied in agriculture and trade. In the Wakhan corridor, the pan-handle in the north east which strides to China, live Kirghiz, another Turko-Mongol group, who form majority of the inhabitants of the Kirghiz S-S-R.

In Western Afghanistan live several tribes known under the Collective name of "Chahar Aimak" meaning ' Four tribes' Actually there are five tribes groups in the West the Firuzkuhi, Taimani, Jamshedi, Taimuri, and Western Hazara. In the south are found Baluch.

From the point of view of scholars of linguistics and ethnic origins, the most elusive element in the country is to be found in the high mountains of the north east, not far north of Halal Abad. For a long time these people were called Kafirs, and then after their conversion to Islam in the 1890's, Nuris, meaning people of light i.e. light of Islam. They themselves use neither name but refer to their two main divisions: The Siyah Posh comprising five tribes and the Safed posh comprising 3. Several dialects of the Dardic languages, transitional between Indo Aryan and Iranian, are spoken. It is thought that the Kafirs are the descendants of the original population of the area.

Their way of life, which includes the use of high wooden houses, wooden effigies of the deceased, slaves and ritual feasting, distinguishes them from all the other people of Afghanistan. Among the various ethnic groups, the Afghans have the greatest prestige and power. The Tajiks, besides being the most intensive cultivators, are numerous in Government Service and conspicuous in business and trade. Among the languages Persian, called Farsi/Dari by the Afghans, is the lingua franca. It is also the language of the Capital and of most Government business and the medium of the country's cultural heritage. Since the 1930's the Afghan Government has promoted the use of Pushto as a means of enhancing national unity, and research has brought to light an extensive background of literature in this language.

Afghans are hardy individuals who admire those who display bravery, a sense of personal honour, firm determination, hospitality, equality, and freedom.

Many of these qualifies are derived from the Pashtoonwali (Code of Ethics and Behaviour of Pushtoons) and they are also prevalent to a greater or lesser degree among the other ethnic elements of the country.

Nearly all the Afghans are Muslim. Approximately 80% including the true Afghans, Tajiks, Uzbek, and Turkomen are Sunnites. About 18% are adherents of the Twelver Shiism and the rest are Ismailies or members of more obscure Sects. The precepts of Islam pervade the national life, playing a vital role in Education, Law, Charity and Social behaviours. (1) The religious hierarchy is very ~~loose~~ loosely knit and most of the people are in touch with the lowest grade, the mullahs or Village priests, who instruct in the principles of Islam, teach the children, and take charge of the local mosque. Shrines and places of pilgrimage attract pious veneration and strengthen the feeling of spiritual unity. Confronted with modern challenges to religion and its role in family and public life, the Government operates higher theological schools designed to produce a broadminded class of religious leaders.

The Society of the rural population and of the tribal elements is constructed around the family. This family is extended , patrilineal, patrilocal, patriarchal, endogamous and occasionally polygamous. It is headed by the eldest member who has complete authority over the closely related families of the house-hold.

In the villages the extended family occupies a single mud-brick house or cluster of houses, within a walled compound, sleeping on the flat roofs in hot weather. During the day the women cook, sew weave, look after the poultry, prepare milk products, and visit and gossip. Except in winter , when nearly all activity is at a stand-still, men spend the day in the field. Most rural children do not attend school. they are brought up to be obedient and respectful to their elders and are put in charge of the flocks of sheeps and goats.

The relative monotony of ~~rural~~ rural life is broken by the emphasis given to events in the life cycle : Birth, marriage and death.

The large villages have market centres with a few shops, a tea house and public bath. The tea house and mosques serve as social centres, where men gather to talk over matters of immediate concern. Each village has a headman, the Malik or Sardar who is chosen by his neighbours and there may also be a man whose function is to distribute running water to the fields.

Nomadic life is rude, simple and arduous with only the hardiest surviving the high infant mortality rate. Families live in tents, those of the married children grouped around that of the patriarch. In large encampments closely related families pitch their tents together, forming a Kam, and tribal encampments of related Kam is known as 'Khel'. The seasonal migration of the nomads makes it essential that all property be transportable on camel-back.

MOUNTAINS AND RIVERS OF AFGHANISTAN.

The country inhabited by the Afghans is traversed from east to west by the Hindu- Kush and the prolongation to the westward of the mighty range. The mountains forming the prolongation branch ~~xxx~~ off from the Koh-i-Baba, a lofty range eighty miles in length, and some eithteen thousand feet high, and itself the western condinuation of the Hindu Kush proper. Running westward, the mountains soon break into three paralllles Koh-i-Safed and the Koh-i-Siah, but all three comprehended under the general title of Propamisan range. ~~xxx~~ A line drawn nearly south from the spot where touched by the Hard-rud river, about seventy miles below Herat, to a point below the Sistan lake, and intersecting that lake, forms the western boundary of the country. The southern boundary may be roughly described a-s starting from the point below the Sistan lake just referred to, skirting the valleys of the Hel-mend and the Lora, and running then along the Shall territory to a point north-west of Dera Ghazi Khan: From this point, as far as vaziri, the Suleman range; thence to the norther part of the Peshawar district, the mountains overlooking the plains on the east bank of the Indus; and thence as far as the Hindu Kush to wild and rugged country of unknown mountain tribes, go to form the eastern boundary.

The Hindu Kush and the Propamisan range, constitute, roughly speaking, the northern boundary of Afghanistan proper. This territory stretches from the westernmost spur of the most northern branch of the Propamisan range to the Khoja Sala ferry on the Oxus, along the borders of the Turkiman desert. Thence to the great Pamir range which constitutes the eastern limit, the Oxus forms the boundary of tribes. The eastern portion of this territory is known as Badakhshan; the western as Afghan Turkistan. ¹

Afghanistan has been well described as "consisting of a star of valleys radiating round the stupendous peaks of the Kohi-Baba, and every where bounded by mountains of a rugged and difficult nature." The chief of these mountains is the mighty Hindu Kush, whose peaks, yet un-explored, are said to attain twenty thousand or twenty-one thousand feet in height. A high ridge branching from the country north of Kabul crosses Afghanistan by way of Kandahar and Girish, and connects the great mountain with the Paghman range. The Suliman range runs from the Safed Koh ^{of the} a mountain separated from the Hindu Kush by the Kabul river ^{2000 ft.} direct south, and parallel with the ^{then} British frontier. It has been described as "A mighty mountain barrier, containing in its northern section two ranges, which increase in number as they

1) Ibid. Page-3

2) Ibid. Page-4

run southwards, till ~~xx~~ there are not less than twelve distinct ridges "like battalions in columns of companies at quarter distance."

RIVERS.

The principal rivers in Afghanistan are the Kabyl, the Helmand, Hari-rud, the Logar, the Murghab, and the Arghand-ab. The Kabul river rises in the Unai Pass, in the south-eastern slopes of the Koh-i-Bab, runs past Jalalabad, and through the Khaibar pass to the Indus, into which it falls near Attok, It receives the drainage of the southern slopes of the Hindu-Kush on the right. Its tributaries are the Logar from the south: the Bara, which rises in, and flows through, the Afridi hills: the Swat: and the Panjshir, the Alishang, the Kunar, and the Landai from the north.

The river Helmand rises also in the south-eastern slopes of the Kohi-Baba. It flows in a south-westerly direction to about a hundred and ten miles below Girishk. It ~~xxx~~ then suddenly turns to the west, and running in that direction for about seventy miles, changes its course to the north-west, and discharges itself into the sistan lake. The entire length of its course exceeds seven hundred miles, approaching Girishk it attains a breadth of at least a

hundred yards, and a depth of three and half,. From this point to the sistan lake it is considered navigable: it is extensively used for irrigation purposes.

The Hari-rud rises in the southern slopes of the Koh-i-Siah, shortly after it breaks away from the Kohi-Baba, and taking a westerly course runs south of Herat. A short distance below this run, it takes a turn to the north, quite the Afghan territory at the point where it couches the northermost branch of the propamisan range; then turning again to the north-west, it ultimately divides into two branches, and empties itself into the Tojend swamp. Herat, and the valley in which it lies, are watered by canals drawn from this river.

The logar has been mentioned, as one of the tributaries of the Kabul River.

The Murghal rises in the Koh-i-Baba range, and runs westerly to the north-west of Merv. It is little more than a mountain stream.

More important are the Arghandab, a tributary of the Helmond, which rising in the range which runs in a south-westerly direction parallel with the road between,

1) Ibid. P-2-4.

Ghazni and Kandhar, flows parallel with that range north of Kandhar, and joins the Helmand some miles below it: the Tarnak, which follows the valley from Ghazni to Kandhar, and joins the Arghand-ab before the latter joins to Helmand; the Arghghand-ab flowing into the same river from the east, and the Dori from the south; the Lora, another tributary of the same river, one of the heads of which rises in the Shal velley, the other just south of, and close to, Kalat, receiving the drainage of the Mustang Valley.

More northerly again are the Kash-rud, the Farath-rud, and the Harut-rud, which, rising in the southern slopes of the Koh-i-Siah and flowing into the Sistan Lake, cross the different routes between Herat and Kandhar at various points, other routes ~~xxxxxxx~~ streams, such as the Zho², the Gomal, and the Kuram,

Afghanistan proper may be conveniently treated as formed of two great parts--- the Eastern and¹the Western; the former represented by the towns of Kabul and Ghazni and the~~x~~ valley of which Jalalabd is the central point the latter by Kandhar and Herat, from these divisions are accepted the ribes on the Eastern Frontier.

1) Ibid Page 5

The City of Kabul, six thousand five hundred feet above the level of the sea, lies in a triangular gorge formed by two ranges of high and steep hills which, running north-west and south-west, nearly meet a little to the west of the town, leaving between the two angles a narrow entrance traversed by the Kabul river and by the high road from Ghazni. The city is thus encompassed by hills on three sides.

To the west of Kabul lies a broad valley or plain, separated from the town by the hills through which the narrow entrance to the town passes. This plain, which is about eight miles broad by twelve in length, in a spacious amphitheatre, encircled on all sides by lofty hills, over the tops of which rises a succession of lofty hills, each higher and higher till the view is terminated by the summits of the Hindu Kush. The panorama is most lovely---- the plain being watered by numerous streamlets brought from the Kabul river, and covered with green fields fringed by rows of the poplar and the willow. Orchards richly stocked with fruit and flower, and vegetable gardens well laid out, diversify the landscape. The Kabul river, its banks shaded with trees, and guarded by forts, runs through it. Villages and hamlets are scattered over the surface of the plain.

1) Ibid Page-25

D. M. 747



Jalalabad, formerly considered the chief town of the second district in eastern Afghanistan, is one hundred and five miles from Kabul and ninety-one from Peshawar. The line of road to it from Kabul lies for the first ten miles nearly due east, descending steeply the Kabul Valley. The next ten miles, leaving the valley, commence by turning south, and proceed through a long and narrow defile between steep and lofty hills devoid of verdure. Along this defile, which is only a few yards broad, runs noisy stream. The whole breadth of the pass is covered with a mass of pebbles and boulders. At its summit the elevation is seven thousand five hundred feet above the sea. This pass is called Khurd-Kabul.

The miles beyond it rise the Tazin hills, still higher, having an elevation of eight thousand two hundred feet. Thence is a descent of about one thousand either hundred feet into the small valley of Tazin, Twenty-two miles beyond this valley is the formidable Jagdalak Pass.

From Jagdalak to Gandmak--- as from the entrance of the Khurd-Kabul pass to Jagdalak--- the road lies through a barren and inhospitable country. It is a wide waste of bare and naked hills encompassed by high and inaccessible mountains. The difficulties of transit are enormous. The road scrambles up and down steep acclivities, over long ranges of bleak hills.

and through narrow defiles, bounded on each/^{side}by steep rocks. It is covered with large stones, pebbles, and rocks. The normal inhabitants of this region are few and far between.

Gandamak itslef is a great improvement on the couⁿtry traversed to reach it. It stands four thousand six hundred feet above the sea-level.

From Fathabad to Jalalabad the distance is seventeen miles. The road makes a descent ~~from~~ the first eight or nine miles, over a fair though occasionally very stony country. On reaching the level ground four or five miles from Jalalabad the traveller finds himself in^a ~~for~~tile plain covered with high and lofty trees, under the shadow of which is often a village or fort. Jalalabad itslef stands nearly in he centre of the plain. The plain itself extends from west to east about twenty ~~m~~ miles, and has a breadth at its broadest part of ten or twelve miles. The cultivated portion is considerably narrower, is much intersected by water cuts from the river, and is extremely swam^py. The river is the Kab^ul river. Here it is broad, rapⁱd and clear stream, having a breadth, during October, of a hundred yards. Its baⁿks are low and wide apart, but during the dry season it is fordable in many places. Numerous villages are scattered along its banks, but the fertility is confined to a very narrow space; and the river, leaving the plain, soon wanders among low stony hillocks.

1) Ibid.

From Jalalabad to Peshawar is a distance of ninety-one miles. The first forty two of these, as far as Daka, may be generally described as a tract of hilly country lying between two ranges of mountains, which running in their length east and west, enclose between them a breadth of about twenty miles from north to south. This intermediate country is in no sense a valley, as it is divided into a series of small plains by cross ranges of hills which pass between the 'Safed Koh' and the secondary ranges of the Hima-layas. These plains are generally barren and stony, and have a considerable slope from north, northern margin, has to make its way through several narrow passages in the rocks while the only road in one of these isolated plains lead over the southern skirts of the cross ranges of hills.

About forty-four miles from Jalalabad high hills shoot up between the 'Safed Koh' and the Secondary ranges of the Himalayas, which completely block up for about thirty miles the valley called the valley of the Kabul, the river has to force its way through narrow gorges among the rocks, while the road penetrates the high hills by a defile called the Landikhana defile, just within the Khyber pass.

1) Ibid.



BRIEF SKETCH OF HISTORY.

Because of the complexity of the record the classification of the long centuries of Afghanistan history can never be satisfactory. In some periods the area formed part of larger kingdoms or empires, in others it spread beyond its present confines and at nearly every stage local rulers controlled semi-independent regions within a larger framework.

The following periods, however, may be distinguished.

- | | | |
|----|----------------------------|------------------------|
| 1. | <u>Prehistoric period.</u> | - - - |
| 2. | <u>Indo Arayan Period.</u> | (About 2000 B.C) |
| 3. | <u>Achamenid Period.</u> | (About 600 B.C) |
| 4. | <u>Greek Rule.</u> | (About 330 B.C) |
| 5. | <u>Buddhist Period.</u> | (I & II Century A.D) |

The rise of Islam in the 7th Century altered the structure of the ancient world and resulted in the disappearance of powerful kingdoms. In 652 A.D. an Arab Army invaded Afghanistan and not long afterwards the ~~people~~ people throughout the area were converted to Islam.

The first invasion did not end in conquest but in 706-709 the Arabs over-ran Aryana . Local dynasties which acknowledged the religious and temporal authority of the caliph of Baghdad, came into being . The Tahirids were Lords of Khurasan and Herat from 820 - 872. In 867 Yaqub Ibu Luyu us Saffar, a copper smith who had become a military Governor of the Tahirids, set up an independent realm which included most of the area of modern Afghanistan, but the Saffavid line ended with the death of his brother in 902. Next to rise were the Samanids (874-999) with Ismail (892 - 907) the outstanding figure of his line. The Samanid Capital of Bukhara was a seat of learning, here modern Persian literature began with the poets Rudaki (914) and Daqiqi (952) and renowned philosopher Ibn-Sina (990- 1037) flourished at the Court. Turkish tribesmen formed the guard of the ruler and in their turn became masters. Then the following Muslim dynasties succeeded one another.

i) GHAZNAVID PERIOD (962-1150)

Alaptagin, Turkish Officer of the Samanids founded the Ghaznavid dynasty in 962.

ii) GHURID PERIOD. (1151)

Allauddin, of Tajk Suri Tribe, captured and burned Ghazni in 1151. Turkic Viceroys of Ghurid dynasty founded the Sultanate at Dehli.

iii) MONGOL RULE (1219)

Mongol Lords, under Genghiz Khan devastated^{at} Afghanistan and splintered it into 11 Khanids of little importance.

iv) TIMURID PERIOD. (1405)

v) Moghul Empire (1500 to 1700)

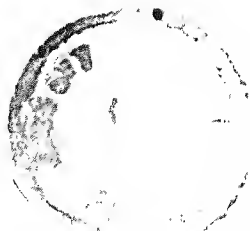
A descendent of Timur Khan^{Khan} as Babar after struggling vainly against his Sheybanid cousins, moved south in 1504 to take over Kabul and Kandhar. In 1525-27 he campaigned successfully in India and established a Court at Agra that was to obtain great splendour under his descendants.

His successors, rulers such as Humayun, Akbar, and Shah Jehan were concerned not only with India, but with retaining Kabul and Kandhar against the Safavid dynasty of Persia, which finally acquired the area in the mid 17th Century.

EMERGENCE OF AFGHAN STATE:

In 1709 the Afghan Ghilzais revolted at Kandhar and by 1722 they had gathered sufficient strength to move against Kirman, Yezd, and Isphehan. The Safavid Ruler, Shah Hussain, then abdicated in favour of Afghan leader, Mir Mahmood Ibn Mir Wais. The Persians rallied, however, and in 1729-1730, the Afghans were driven from Persia and Herat by Nadir Kuli Shah (1736-1747) first Ruler of Afghan dynasty, who won over Abdalis and Ghilzis and moved east to another invasion of India. On his death in 1747, the Afghans assembled at Kandhar and chose Ahmad Khan Sadozai as their Shah, so began modern united Afghanistan.

Ahmad Shah was obsessed by the vision of a Union of Pushto-speaking ~~by the vision of~~ tribes under the rule of his tribe and family and he changed the name of his tribe from Abdali to Durrani.



His reign and those of his sons and grand-sons were plagued by revolts of unruly chieftains and the kingdom of the Saddozai came to an end in the first quarter of 19th:century.

In the 19th:century, Afghanistan became a focal point of ~~int~~ international conflict, .While the Kajars of Persia covered Herat, of greater moment was the concern of the British to protect approaches to India from the advances of the Russians. British policy was aimed at establishing a defensive line well beyond the Indus, and in 1839 British forces pushed into Afghanistan taking Kandhar and Kabul and supporting Shah Shuja of Sadozai line. Internal opposition led to the withdrawal of British troops towards Peshawar in 1842. Enroute they were set upon by the tribes and almost all of them were slain. In the same year punitive force occupied Kabul and Jalalabad and brought the first Afghan War to an end. The British now supported Dost Muhammad (1826-1863) a Barakzai, on the Afghan throne.

In 1878 British concern over negotiation between Dost Muhammad's son, Sher Ali (1863-1878) and the Russians resulted in the second Afghan War. This costly and futile war ended with the accession of Abdur Rehman Khan (1860-1901). A Shrewd, forceful and tireless ruler, he did much to diminish the power of the warlike tribes and to promote a spirit of national identity. Talks with the British in 1893 resulted in the Durand line, which remains the boundry between Afghanistan and Pakistan.

In 1901 the throne passed on ^{to} ~~the~~ Abdur Rehman's sons, Habibullah Khan, during whose reign Russian and Britain concluded (+1907) a treaty which recongnised the buffer position of Afghanistan and the special rights of British in respect of its foreign relations. Despite internal and external ~~and external~~ pressure, Habibullah kept his country's neutrality in World War I, but growing hostility led to his aassasistion in 1919.

Habibullah's son, Amanullah Khan (1919-29) was resolved to bring Afghanistan abreast of the western world. His determination that the country should be completely independent led to the brief and in-conclusive Third Afghan war of 1919. By treaty Britain then gave up its interest in Afghan foreign relations and discontinued its annual subsidies to the rulers. Amanullah's programme of reforms included more efficient administration, the promulgation of country's first constitution (1923) and steps taken to modernize the social structure. In 1927 he toured Europe and came back determined to work for universal education, separation of religion and State, and emancipation of women. These plans outraged religious and tribal leaders and in an atmosphere of wide-spread disaffection a former brigand called Bacha Saqqa was able to seize Kabul in 1929.

Amanullah abdicated and fled the country. The brigand ascended the throne of Amir Habibullah, but powerful forces from amongst the true Afghans, led by four brothers of Muhammad Zai family, soon rose against him. One of the brothers took Kabul in October and was acclaimed as the new ruler, Nadir Shah Ghazi. Order was re-established and series of sound measures undertaken but an internal feud resulted in Nadir Shah's assassination in 1933 (November).

His eldest son Muhammad Zahir Shahk was proclaimed King, and in the following decades, his uncles directed the destiny of the Country, holding the major Cabinet posts. Two first cousins of the Ruler, Muhammad Daud and Muhammad Naim were also cabinet members. During these years the Govt abandoned the traditional policy of isolation, and the first factories, motor roads and irrigation and power projects were constructed. In world War II Afghanistan maintained its neutrality but inability to trade with foreign countries resulted in a serious strain on its finances. Muhammad Daud became Prime Minister in 1953, and thereafter Govt policy was directed by a triumvirate consisting of Zahir Shah, Daud and Muhammad Naim as foreign Minister.

In 1947, when the British were preparing to leave India, Afghanistan urged in vain that the related Pushtun tribes on the Indian side of the Durand line be given a free choice as to their future rather than the alternatives of joining either India or Pakistan.

Since then relations with Pakistan have been embittered by the Pushtoonistan issue, based on the Afghan claim that these elements within Pakistan should be granted autonomy. Afghan-Iranian relations have not been too close, and there has been an un-resolved dispute over the water of the Helmund River. Mutual interests with U.S.A. have ^{resulted in} ~~included~~ the New York Karakul Market, American Machinery and equipment and the services of an American construction Company. In 1952 an Afghan Point-Four Programme was initiated but U.S. aid was on a modest scale and after the conclusion of Baghdad Pact in 1955, the U.S. Strangthend its ties with Iran and Pakistan. Meanwhile Afghanistan moved to a neutral position and attracted the favourable attention of the U.S.S.R, which in 1955 extednded a credit of 100 million Rubles ~~or Dollars~~ for agricultural and Industrial projects. In the following year the Russians arranged for Afghanistan to purchase military equipment and supplied it from Czechoslovakia and the Soviets supplied jet planes and instructors. Despite these Soviet ties, however, the Afghan Govt. continued to stress its position of neutrality^{it}.

But later in mid seventies with the over throw of Zahir Shah by his Cousin Sardar Daud, the Commotion set in in Afghanistan. In 1978 a Saur Revolution was brought into being with the active help of Russia. Noor Muhammad Tarraki who over-threw Daud was disposed off by Hafizullah Amin. Over a hundred thousand Russian soldiers equipped with sophisticated hard ware banged into Afghanistan. Amin was murdered and replaced by Babrak Karmal, who, too, has now been relegated into insignificance and Dr. Najibullah is running the Communist Government in Afghanistan with the help of Russians arms and army. Over five million Afghans who have taken refuge in Pakistan and Iran are fighting a war of liberation against the Russian Army and Kabul forces. The result of this macabre conflict is in the womb of future.

THE PATHANS.

This term has a very wide application as used by the people of India, and a very restricted one as used by the Pathans themselves. In the former case it is applied indiscriminately to all the people inhabiting the country now known as Afghanistan, including even the Tajik and Hazarah, who are both Persian speaking people. In the latter case it is applied to Pashto speaking people only, and even then with a distinction as a proper patronym of certain tribes who are neither Afghan nor Ghilzai, but simply Pathan, or Pukhtun. In this latter case it is the name applied to and accepted by, the different peoples or races who speak the Pashto language and inhabit in Pathan or Pukhtun country-- much in the same way as natives of England. The origin of the term Pathan, and the nationalities originally represented by it, carry us back to very early times. The term Pathan is not a native word at all. It is the Hindustani form of the native word Pukhtana, which is the plural of Pukhtun, or Pukhtun, as is pronounced by the Afridis.

There is also the fact that, in the time of Herodotus, four centuries B.C. this very country was called pactiya or pactiyica, and its natives pactiyans. In Western Afghanistan, the harsh kh is changed into the soft sh, and Pukhtun becomes Pushtun, Pukhtu becomes Pushtu and so on. By some Pukhtun tribes the Afridi notably, Pukhtun, Pukhtu, are pronounced Pakhtun, Pakhtu, and this brings the words nearer to the Pactiya of Herodotus. In short, the Pakhtun or Pukhtun of to day, we may take it, is identical in race and position with the pactiya of the Greek historian.

This pactiya of Herodotus was a country bordering on the Indus, and the most eastern province of those into which the Empire of Darius Hystaspes was divided. It contained four contiguous nations, who were placed under the command of a single satrap or Governor, and corresponds in extent very nearly exactly with the modern

Pukhtun-Khwa, or "Pukhtun quarter". The term Pukhtun-Khwa is a

~~purely~~ purely home word, and is seldom heard from the mouth of a stranger.

By outsiders and foreigners on the side of India almost exclusively-- the country was known by the name of Roh, which has the same signification as Koh-- "mountain"-- and its natives were called Rohilla-- "mountaineer; or Highlands, and Highlanders."

PACTIYA-- the Pukhtun-Khwa of the natives,

Roh of Muslim writers-- apparently comprised all the country of the modern Suleman range and the Sufed Koha, extending northward in one direction to the head waters of the swat and Panjkora streams and the Dumash range, and in the other to the south banks of the Loger and Kabul rivers down in Jalalabad.

TRADITION.

According to an estimate the traditions of this people refer them to Syria as country of

their residence at the time they were carried away into captivity by
 Pukhtun-nasar (Nenuchadmezzar), and planted as colonists in different
 parts of Parsi, and Media. From these positions they, at some subsequent
 period, emigrated eastward into the mountainous country of Ghor, where
 they were called by the neighbouring peoples " Bani Afghan " and "Bani
 Israil, " or children of Afghan and children of Isreal. In corroboration
 of this we have the testimony of the prophet Esdras to the effect that the
 ten tribes of Isreal, who were carried into captivity, subsequently
 escaped and found refuge in the coutry of Arsareth, which is supposed
 to be identical with the Hazarah country of the present day, and of
 which Ghor forms a part. It is also supposed to be identical with the
 Hazarah country of the present day, and of which Ghor forms a part.
 It is also stated in the Tabaqati Nasiri-- a historical work with
 contains,

among other information, a detailed account of the conquest of this country by Changhiz Khan-- that in the time of the native Shansabi dynasty there was a people called Bani Israil being engaged in trade with the countries around.

This people was settled in the Ghor country, to the east of Herat, at the time that Muhammad (Peace be upon him) announced his mission as the Prophet of God-about 610 A.D. And it was there that Khalid-bin-Walid, a Chief of the Quresh tribe of Arabs, came to them with the tidings of the new faith, and an invitation to join the Prophet's standard. The errand of this Arab apostle would apparently support the view held by some that the Afghan people were originally of an Arab tribe, and had linked their fortune with the Israelites in Syria, and shared the lot of the ten tribes which carried away into captivity. Be this as it may, the mission of Khalid was not without success for he returned to the Prophet,

accompanied by a deputation of six or seven representative men of

the Afghan people and their followers numbering in all the seventy-six

persons. The Chief or leader of this party was named Kais or Kish.

The traditions of the people go on^{to} the effect that Kais and his companions

fought so well and successfully in the cause of the Prophet, that

Muhammad, on handsome gifts, complimented them on their bravery,

and giving them his blessing foretold a glorious career for their

chiefs for ever. (The term "Malik," it may be here noted, is apparently

peculiar to the Afghan nationality, At the present day it is the title

of the lowest grade of nobility among the Afghan, the Pathan, and the Ghilzai,--

that is to say, the Pukhto--speaking races. Among the Persian-speaking

races, the corresponding term is " Mihtar " among the Hazara, and ~~xx~~ Ascal

among the Turk tribes of Balky. In each case the term signifies "Chief"

or "Elder") At the same time the Prophet as a mark of special favour

and distinction, was pleased to

Change the Hebrew name of Kais to the Arab one of ~~Abdur~~ Rashid," the servant of the true guide " and, exhorting him to strive in the conversion of his people, conferred on him the title of " Battan, a term which the Afghan book-makers explain to be a Syrian word signifying the rudder of a ship, as the new proselyte was henceforth to be the guide of his people in the way they should go.

For centuries after this period the history of the Afghans as a distinct people is involved in much obscurity, and it would seem that it was only some three or four hundred years ago that their priests began concocting geneologies and histories to give form and cohesion ~~to the~~ to the very mixed nationality which had at about that time grown into existence as a result of the political convulsions and dynstic revolutions, which during preceding centuries had jumbled up together within the area of the country now known as Afghanistan a variety of different races, some of which were original or early occupants and other new-comers.

At what period the Afghans of Ghor moved forward and settled in the Kandahar country, which is now their home, is not known. It appears, however, from the writings of the early Muslim historians, that in the first century the province of Sistan was occupied by them.

This being so, we may conclude that the Afghans when they advanced into Kandahar, which they did in all probability as military colonists under the standard of the Arab Khalifa, at first held their own by force of arms, but gradually being in minority as to numbers, blended with the country. As conquerors, however, they retained their own national title, which in time became that of the conquered people with whom, by intermarriages, they identified themselves. Thus, from the Kais above mentioned, whose own tribe was originally but an insignificant people as to numbers and power, the Afghan genealogists derive all the Pukhto-speaking peoples of Afghanistan, partly by direct descent, and partly by adoption on account of a similarity of language and social ^{polity.} ~~plity.~~

Kais, they say, married a daughter of that Khalid-bin-Walid who brought his people the first tidings of the Prophet and his doctrine, and by her he had three sons, whom he named respectively, Saraban, Batan, and Ghurghusht. These names are of themselves very remarkable, and at once offered a clue to the composition of the nation from an ethnic point of view.

By the people of India, and the East generally, the Afghan is more commonly known by the name Pathan, in common with all other Pukhto-speaking peoples. Sometimes he is also called Rohilla, but this name is properly applicable only to the true Pathan, the native of Roh (the Highlands), the true Highlander, in fact, as they say, every Afghan.

IQBAL BIOGRAPHICAL SKETCH AND DEVELOPMENT.

Iqbal was born on 9th November 1877 in Sialkot in a middle class family. His father's name was Sheikh Noor Muhammad, a small business-man of Sialkot. Iqbal's grand father Sheikh Muhammad Rafique, of pure Kashmiri Stock having migrated from Loochar (Kashmir) alongwith the three brothers had established a small business in Sialkot. As was wont with the muslim families then, Iqbal was put in a Mosque where he learnt the Holy Quran, and after completing it, was put in an elementary school. In the school he had the good fortune of having Moulvi Mir Hassan as a Teacher of Arabic and Persian. He showed his brilliance at the school stage and won many prizes and scholarships. After passing the matriculation examination from school, he joined Scotch Mission College for his Intermediate studies, from where he passed his F.A. Examination 1895. He then came to Lahore for higher studies. He did his B.A. and M.A. (Philosophy) from Government College Lahore in 1897 and 1899 respectively. He then joined service as Assistant Professor of philosophy at Government College Lahore. In Government College, Lahore he came under the influence of Professor Arnold first as a student and then as a friend who exhorted him to do Ph.D. in Philosophy.

In 1905 he travelled to England and Germany from where he did Bar-at-Law and Ph.D. The topic of his thesis in Germany was " The development of metaphysics in Persia. " He returned to India in August:1908. He again joined Governmet College as a part time Professor of Philosophy and English Literature. He practised law side by side with his teaching assignment but after sometime he abandoned his service and concentrated on law. He, thenceward never joined any service again.

Though he started composing poetry since 1901 and during the ensuing fifteen year had amassed great wealth of Urdu poetry the first publication that saw the light of the day formally was his philoiphical Persian Mathnavi Asrar-e-Khudi which was published in 1915 and which took the literary and poetic world by storm. This was followed by Rumooz-e-Bakhudi. (رموز خودی) in 1917 (published 1918). In 1923 appeared Payam-e-Mashriq (پیام شرق) This was followed by Bang-e-Dara a collection of all his early Urdu poems from 1901 to 1924. Zubur-e-Ajam, appeared in 1927 and after a gap of five creative years appeared his classic Persian work Javaid Nama (جاوید نامہ) If Payam-e-Mashriq (Message of the East) was a befitting reply to Goeth's West Oshieher Divan, Javed Nama was a beautiful Eastern Divine Comedy patterned on Dante's immortal Classie.

In 1935 came the second and perhaps the best Urdu collection of Iqbal i.e. Bal-e-Jibril (*بال جبریل*) During the intervening period between Javed Nama and Bal-e-Jibril appeared in 1934 his versified travelogue 'Musafir' an account of his visit to Afghanistan. In 1936 appeared his poem 'Pas Chaya Bayad Kard' in Persian and his third and last exclusive Urdu Collection Zarb-e-Kalim (*زرب کلم*). Iqbal died in Lahore on April:21, 1938 of a protracted illness spread over four years and was buried near the entrance of the historic Badshahi Mosque of Lahore. In the same year his last collection of both Persian and Urdu was published posthumously under the title of 'Armughan-e-Hijaz.

Iqbal was a born poet. He started writing poetry at an early age. In the nineties of the last century when the great lyricist ~~Ba~~ Dagh Dehlvi was also alive and all the poets of the sub continent took him for a model Iqbal, too not only wrote his early ghazels after the lyrical style of 'Dagh' but, also, forwarded his lyrical compositions to him for correction, as was the wont and fashion in those days. After a few such exchanges, Dagh approved of his skill and told him not to send him his verses for correction any more as he required no further rectification. However this brief but token teacher disciple-relation between the two luminaries always remained an event of pride for the both. Iqbal rose ^{to} the poetic and intellectual eminence in the life time of Dagh who proudly reminisced his relation with him.

In 1901, Iqbal wrote his famous poem 'Himalaya' which then was published by his friend Sir Sheikh Abdul Qadir in his journal 'Makhzan'. (مخزن)

Though Iqbal is known and respected as a poet his writings in prose can not be dismissed as insignificant. For some people real, full and better Iqbal appeared only in his prose particularly English prose. Though he wrote, read and spoke Urdu in the shape of letters, statements, conversations and articles his scholastic and intellectual 'self' made its coherent manifestation in English prose only in which he left behind following major works:-

(1) Political Economy (1900)

His first non poetic serious prose writing composed in the form of an examination thesis submitted to Punjab University.

(2) " Development of Metaphysics in Persian ". This is his Ph.D. thesis and in it are discussed the vital philosophical and metaphysical questions. This thesis was submitted to Munich University Germany in 1908

3. " Reconstruction of religious thought in Islam."

This is the most important prose workd written by Iqbal in the whole of his career. This book contains six lectures delivered by Iqbal~~at~~ at Madras, Hyderabad and Aligarh. This is the single most important writing of a great scholar which can place its author in the rank of great thinkers but undortunately this is also the only work whose worth has not been felt and which has also not been comprehended fully.

4. There are also a number of address^{es} and articles written by him on various topics which also include his famous Allah-Abad address in which he first presented the ideax of Pakistan. Also is of permmount importance his article written in 1902 and published in the 'Indian Antiquary' of Bombay the same year in which Iqbal seemed to reflect on the possibility of a super or a perfect man, long before he had studied any works of neitzsehe or his likes. (1)

1) Introduction to Iqbal by S.A.Vahid P-8.

This great man of letters was not merely a brooding or inactive philosopher. He took active part in politics and endeavoured to lead his nation to the path of glory which he envisioned in his poetry. In 1927 he participated in Provincial Election and was return to the Punjab Assembly. In 1930 he was selected to preside over the Annual Session of the Muslim League which met at Allah Abad where ~~the~~ delivered his historic address. In 1930 and 1931 he attended the Round Table conferences held in England as the representative of Indiaⁿ Muslims. In 1932 he presided over the Annual Session of Muslims. In 1932 he presided over the annual session of Muslim Conference. For many years he remained the President of Punjab Muslim League. It was he who persuaded Quaid-e-Azam to return to India and lead the nation to final victory. He visited France, Germany, Italy, Spain and Afghanistan. He met famous philosopher Bergson in Paris with whom he discussed the ~~philosopher Bergs~~ question of Time and Space. In Italy he met Italian dictator Mussolini. In Spain he saw the great glorious monuments of Muslim History. His famous poem ' Mosque of Qurtaba ' is the outcome of this visit. In 1933 he went to Afghanistan as guest of his friend Nadir Shah, the King of Afghanistan. In Kabul he took part in the deliberations on the development and establishment of a University in Afghanistan. Despite his heart-felt desire he could not go to the holy Lands of Mecca and Madina.

There is no apparent reason for this lapse on his part, except the metaphysical ones. He also could not go to Iran in spite of his yearning.

Though by profession he was a lawyer and by and large earned his livelihood through this calling, still he could not give undivided attention to the practice of Law because of his multifarious activities. (1)

Last few years of his life were embittered due to falling ill health. Kindey trouble, cataract in the eye and loss of voice gradually ^{eroded} ~~eroded~~ his health and he, virtually, was confined to bed. For quite a long time he was shifted to the state of Bhopal as the guest of Nawab for the purpose of treatment but nothing came of it. However the period of protracted sickness did not divest him of expression of his talent. Rather bed-ridden incapacitation gave a boost to his creative faculties. In these years from 1935 to 1938 Bal-e-Jibril Zarb-e-Kalim (1936) ' Pas Chay Bayad Kard' (1936) پس چای باید کرد (and Armughan Hijaz Persian and Urdu (1938) were either composed or published. He seemed at his creative best in this state of physical debilitation.

1) Ibid.

Iqbal played a pivotal frontline role in the struggle for achievement of a separate homeland for the Muslim of the sub-continent. He took active part in politics and presided over the historic Allah-Abad Session of Muslim League in 1930 in which he delivered the famous address which envisioned the birth of Pakistan. His idea of a free Muslim State was embodied in the Pakistan Resolution of 1940. Although he could not live to witness the physical birth of the largest and most populous Muslim state in the world he struggled to the best of his capacities till the end of his life for the realization of this goal. Though he was a visionary and he considered himself one he was not a clumsy idealist or idle day-dreamer. He was a creative and imaginative thinker who could visualize what ordinary eyes could not see. He was equipped with that vision without which nations perish. He wrote:

"..... But I certainly cannot congratulate you on your choice of a man who is nothing more than a visionary. Perhaps you think you need a visionary at this juncture ~~for~~ where there is no vision the people perish." (1)

1) Speeches and statments of Iqbal completed by Shamloo Page-37.

LIST OF IQBAL'S/WORKS ACCORDING TO THE
DATES OF FIRST PUBLICATIONS.

(ENGLISH)

- | | | |
|----|---|------|
| 1. | Political Economy. | 1903 |
| 2. | The Development of Matephysics in Persia. | 1908 |
| 3. | ReConstruction of Religious Thought in Islam. | 1934 |
| 4. | Speeches and Statements of Iqbal. | 1944 |

(URDU)

- | | | |
|----|---------------|------|
| 1. | Bang-e-Dara. | 1924 |
| 2. | Bal-e-Jibril. | 1935 |
| 3. | Zarb-e-Kalim. | 1936 |

(PERSIAN)

- | | | |
|----|--|------|
| 1. | Asrar-e-Khudi. | 1915 |
| 2. | Rumooze- Bekhudi. | 1918 |
| 3. | Payam-e- ^M ashriq. | 1923 |
| 4. | Zaboor-e-Ajam. | 1927 |
| 5. | Javed Nama. | 1932 |
| 6. | Musafir. | 1934 |
| 7. | Pas-Chay-Bayad Kard
Aiy Aquame Sharq. | 1936 |

(URDU AND PERSIAN COMBINED)
(Posthumous)

- | | | |
|----|-------------------|----------|
| 1. | Armughan-e-Hijaz. | 1938 (1) |
|----|-------------------|----------|

Introduction to Iqbal by S.V. Vahid.

IQBAL'S MISSION AND CONTRIBUTION.

Iqbal was certainly more than a visionary a man, of many parts. He with all his political acumen and philosophical scholarship was also aware of his own limitation. He did not at any time, entertain ideas of out-of-proportion self-importance or aggrandizement. National interest he held supreme in all matters. He knew well that as a gifted pen-man and poet, destiny had assigned him the duties to arouse and awaken his people out of a demoralized slumber. This assignment he undertook almost with vicarious obligation. But as a self-knowing pragmatist he knew where his role was to end. So like a competent doctor while prescribing a recipe, he, also without mincing words, pointed out where the medicine was to be found. For the political leadership and redemption of the Muslim minorities of the sub-continent out of the non-Muslim numerical hold, he exhorted all the Muslim of India to get united under the banner of Muslim League led by Muhammad Ali Jinnah, the Quaid-e-Azam. It goes to the credit of Iqbal that he not only himself reposed unswerving confidence in the leadership of Muhammad Ali Jinnah, but also exhorted and prevailed upon the Muslims of the sub-continent through the magical influence of his poetry to eschew fissiparous tendencies and accept his helmsmanship. Quaid-e-Azam in the early thirties, having been disillusioned with the Muslim dis-unity, had dissociated himself from the political activities taking place in India, and had resided in England.

Iqbal alongwith other Muslim elders persuaded and convinced the Quaid-e-Azam to return and lead the nation out of the political impasse at that critical hour. The Quaid accepted the challenge and thus Pakistan came into being through the political sagacity of Iqbal and his friends.

As a wielder of pen, Iqbal had few peers. He worked miracles through the sheer force of pen and established beyond any doubt that revolutions are born in the souls of poets, philosophers and creators. Iqbal took the world of letters by storm and a commotion gripped the dormant and leafy world of literature. Before Iqbal, literature and more particularly poetry, was just a flowery emotional outburst of romantic grief and gaiety. Urdu poetry, by and large, with very few exceptions, was the expression of introverted personal experience. It was as Moulana Hali put it, a showroom of a butcher where hearts, kidneys heads, and other human limbs were found hanging on hooks. An individual's corporal love was the basic theme of Urdu poetry. The nation, country and the humanity were the subjects rarely to be found projected in the rosy realms of personalized poetry.

Iqbal, a cosmopolitan scholar and a sagacious visionary, could not, for a moment, put up with such a selfish mode of poetic eccentricity.

For him poetry was not a personal property, rather it was a national asset. He, with as many strokes of his irresistible creative exuberance, revolted against all that was going on on the literary front. Iqbal held the view that poetry forms part of the mission of Prophethood.

ع شاعری حر دلالت از ہستی

He strove to change the whole fibre and texture of the gene of poetry. Iqbal had no patience with people who talk of "ART for ART's Sake." For him art is for life. Out and above life it has neither any existence nor any role. For Iqbal, poetry was a gift of God unto some very few chosen ones and the misuse of the Godly gift amounted to infidelity. Poetry has, like all other modes of arts, the potential to effect a change in the life of nations, if put to proper use by its wielders. Used for the personal and petty ulterior motives, this may prove suicidal, while put to sublime national and international use it may result in the rise and fall of empires. Iqbal used his poetic gift towards this end most honestly and helped bring down the then fully entrenched British imperial empire in India on whose debris the crushed slaves erected fully independent states of their own.

Iqbal was truly the greatest national poet, this sub-continent has ever produced. He fought relentlessly against the imperialist designs of the colonial super powers of Europe. He worked for erecting barricades of indigenous cultural powers and beauties against the dehumanizing onslaught of Western civilization. He awakened the slumbering populace of the colony and exhorted them to stand up against Slavery and subjugation. He made the ears hear, eyes see and tongues speak. He infused a spirit of unity in the disparate clashing groups and carved out a chunk of nationhood ^{proving} ~~that~~ the religion of Islam to be the greatest unifying force as far as Muslims were concerned. He welded them together under the banner of Islam and propelled them to work for the attainment of a separate Muslim homeland. Iqbal's greatest political, social and cultural achievement is the mobilization of dormant and disused forces lying chained in the polity and society. He created a sense of pride in one's destiny and implanted a sense of belongingness with the land that gave birth to us. He, through his writings, engineered a creative awareness that in turn cut loose the subdued, and enchained energies which flooded the national political scene. With recreating and unveiling the past glories, the

national aspirations got the wings and optimism which paved the way for the victory which was there. Iqbal armed his nation with indomitable courage which transformed the directionless shivering multitude into a formidable fighting force that in turn blunted the edges of imperial co-ercive machine and wrested independence out of the clutches of the unwilling masters. The visionary Iqbal, while inflating the ego of the down-trodden, had on the other hand punctured and dwarfed the megalomaniac colonial cactus. The efforts paid the desired dividends, and unarmed populace was up against the armouries and arsenals. Iqbal's poetry fired the imagination of the oppressed masses and they could see that the salvation of their temporal as well as spiritual selves lies in achieving a separate but sovereign homeland. Iqbal and his poetry was instrumental in attaining the impossible. Thirty eight years of his creative existence produced such monumental results the like of which had never been produced by a single poet any where in the world throughout the history of letters.

IQBAL AND ISLAM.

Iqbal was a Muslim through and through, though he falls into the category of those Muslim who, being born Muslims, can be called as accidental or hereditary Muslims. But Iqbal had the good fortune of studying Islam thoroughly in the company of great teachers and scholars. Not only did he drink deep at the fountains of Eastern thought and philosophy but also had the distinction of studying the West and its philosophies. He considered each and every aspect of Islam systematically in the historical perspective of development.

From the Pan-Indianism he rose to the refinement of Pan-Islamism. On no stage of intellectual development he did ever adopt a dogmatic approach. ~~Scept~~ Scepticism, though not of negative kind, was the hallmark of his scholastic existence. Empricism and retionalism were his tools. To his convictions he had reached through the intuitional urges of his being desotwed on him by the training provided by his parent and teachers at an early age.

Iqbal had very deepⁱinsight and deep study of Islam and had always projected it as a Weltan-shanung " or world view/ system which could so^lve the socio-economic, politico-cultural and above all spiritual problem of man and universe. Islam, for him, was a dynamⁱand living force for all times and climes. It was not a static, dormant & or spent force, but a relevant code of conduct, a panacea for the whole of humanity and the last message of hope for the future

Iqbal had studied the history of Islam^w with an open mind and had arrive^d_h at the conclusion that after its early years of success, Islam had been converted into a subservient hand-maid by the oppressive elite of power-hungry classes. They being hand in the glove with the religious opportunists, had not only played havoc on the poor dispossessed masses but had also caused irreparable loss to the cause of Islam, which from the high pedestal of universal salvation force was turned into a tool of excitation over the years. The name of the last and the greatest Prophet, (peace be upon him) the ideal of Iqbal as the perfection of humanity, who liberated the mankind from the yokes of injustices, exploitations and deprivations was used to personal benefit by the perpetrators of power. The domestic political order which was banished from the world of Islam at the advent of Islam was again revived and hoisted on the hapless masses with redoubled cruelties by the undesirable and illegitimate ruling cliques in the name of Islam. How could a monarch exist in Islam when the Prophet (peace be upon him) himself never thought of becoming a King or dictator. But all sorts of exploitative ~~of becoming a King or dictator. But all sorts~~ of machinations were employed to conceal the real face and substance of Islam from the sight of the world and instead an image cut to their own ugly size and proportion was presented and sold as Islam. Karl Marx interpreted the history of mankind through the apparatus of material dialecticism. Sigmund Freud saw it through the sex syndrome of Libido)

Darwin used the process of biological development to understand the historical process. Iqbal, though not on the same cosmic scale, tried to interpret the history of Islam in a different perspective. Iqbal held the view that throughout the ages real Islam had been interned by the pseudo-Muslim monopolists and instead the phoney proxies had been allowed to devastate the world using the fair name of Islam.

How apt are Iqbal's words:-

کسے خبر تھی کہ لے کر چراغِ مصطفوی
جہاں میں آگ لگاتی پورے گی جوں جیسے -

Iqbal held the firm view that Islam, if implemented in letter and spirit, could brighten the face of this sinful world.

قوتِ عشق سے ہر پست کو بالا کر دے
دہر میں اسمِ محمدؐ سے اجالا کر دے -

IQBAL AND KHUDI. (اقبال، خودی)

Iqbal presented the concept of Khudi before the world and he is considered the Prophet of Khudi all over the world. By Khudi he meant self-respect, self knowledge and self-analysis. A person who is aware of himself is aware of God and one who is aware of God, is also master of the universe.

with the inculcation and realisation of Khudi (Ego or Self) the weak human individual turns into rocky sturdiness capable of diverting the directions of oceans. A self-actualized person is a dauntless person ^v having no fear of death and decay as time becomes immortalized in him and his deeds. Iqbal by presenting the theory of 'KHUDI' (Self or Ego) has tried to awaken the Muslims out of dormant immobility. He exhorts them to capture the reins of rulership. Iqbal cites the example of early Muslims who fired by the notion of self-realisation taught to them by the original Islam, within the span of a few decades, shot up into a force that rocked the whole world.

جہاں گیسر و جبار دور و جہاں ہاں و جہاں ابرا

The numerically weak, scant in equipment, lacking the material where withal, the then Muslims with the sheer force of 'IMAN' (conviction) toppled the Super powers of the time. Iqbal as a philosopher had great confidence in the intrinsic worth and potential of the man. He believed that with the spiritual strength, the physical texture gets an un-imaginable boost. Man turns into a giant over-night. So Iqbal wanted the Muslims, to regain the lost glory of Islam and rule the world as ~~px~~ representatives of Almighty in His universe.

The philosophy of Ego or Self was not new altogether in the world of letters, thinkers had been highlighting the importance of this aspect but it was Iqbal who gave it an altogether fresh meaning and associated with it the system of Islamic values and attributes. In the older sense Ego meant egoism, haughtiness, self-worship and self-aggrandisement but Iqbal while connecting it with force and strength emanating from teachings of Islam also wedded it to the virtues of the humility, love and self-sacrific. So Iqbal's Khudi is attended by a corresponding quality, of 'Bekhudi' or selflessness. When the Iqbalian Ego inflated by the notion of excessive self-importance tends to be counter-effective, the elements of 'Bekhudi' makes its entry and salvages the 'Ego-Wielder' from self-destruction. The 'Self' oriented human never yield before anybody. But at times when a clash becomes imminent between the goal and the creator of goal, then the selfless 'Bekhudi' redeems him. 'Satan' was the embodiment of negative Khudi or un-controlled "ego" and under the false notion of self-projection sinned into rebelling against the Creator himself. 'Satan' was not equipped with the 'Bekhudi' and ended up as an outcast. But the human being who is for superior to the angels has the added virute of this altrutistic and selfsacrificing attrilute in the face of clash of goals. Iqbal clarifies that sacrifice of self-interest and self-ego before the superior functions makes one mast~~er~~ of the rest.

Abandonment of many 'goods' entitle him to one 'best'.

Iqbal's philosophy of Khudi is his most significant contribution to the domain of poetry and political thought, if not to that extent to the realm of philosophy pure.

IQBAL AND THE MARD-E-KAMIL (SUPER MAN).

In the poetry of Iqbal the figure of a perfect human being (Mard-Kamil) or a superman lurks at every stage. Iqbal delineates the qualities of his superman in the following

verses:-
 ہر لحظہ میں مومن کی نئی شان نئی آن گنہگار میں کردار میں اللہ کی بران
 غمخیزی و قیاری و قد و سکھ و جبروت یہ چار عناصر ہیں کریم بنیاد مسلمان

This superior being is the true embodiment of all the positive virtues preached by Islam ^{as} and enshrined in the HOLY QURAN. This ideal being is the vicegerent of God in the universe. This super man is different from the concept of super man of Nietzsche which represented the brute physical force and which springs up through the cyclic regeneration of history. This mighty automation has no will of its own but obeys the dictates of time.

Being a product of time he can not subdue or bypass time and hence is limited in scope and reach. The superman put forward by the German philosopher was cruel, inhuman and a godless creature who could shed rivers of blood for the fun of it. But Iqbal's superman first, last and above all is a God-fearing Muslim. Although he is powerful and awe-inspiring he had sense of direction. He sheds blood for a purpose. He is not a destroyer but a builder. He possesses love, affection and humanity as well. He is not an automatic emanation thrown out of the ocean of time but a human being perfected through his tireless efforts and altruistic self-discipline. He is not a servant of time but a rider of it. Against the blood emitting demonic 'figure of the Prussian model, Iqbal's superman is a cultured and Kaleidoscopic person who has complete command over his magnificent energies:

جس کے جگرِ الہ میں گھنڈا کر دے وہ شبنم
دریاؤں کے دل صبح کے دہل جائیں وہ طوفان

Iqbal's Mard-e-Kamil presents the most refined and sublimest form of human development. His status though unique and to a great extent unattainable except through divine ordinance, still leaves room for emulation. The salvation of mankind lies not in achieving the target but in following and chasing it ^{which} which, according to Iqbal, should remain un-achievable as the ideal moves forward constantly.

Iqbal's ideal human being is none else than the last and greatest of all messengers of God, Muhammad (peace be upon him). Iqbal has unequivocally declared that it is he who is the Quran and Islam and without him all is KUFR or mischief.

مکہ صدفے پر سناں خویش را کہ دیں ہمہ دوست
اگر بہ او نہ رسیدی تمام ہولہ بستی

IQBALIS CONCEPT OF LOVE AND REASON.

Iqbal holds the view that ISHQ or love is the source of all activity in life. It is love that throbs in every creation. This universe is itself the expression of love of the creator. This is the supreme faculty which governs all spheres of life in this universe. Man without love is dead-wood and armed with it is full of fire and fury. In contrast to love, the faculty of reasons is very inferior. Reasons has very petty and subservient role to play in the scheme of things. Where the realm of reasons ends, the domain of love or 'ISHQ' starts. Though the importance of the former can not be denied for settling small day-to-day chores when it comes to conquering the continents of action and thought, it is the 'ISHQ' which has to take the reins. Reasons has an advisory role to play to the master "love"

اچھے دل ہے چڑھتا تو رہے پاسان مثل
سکین کبھی کبھی اسے تنہا بھی مہروردے

Iqbal has been decried by his detractors for belittling the role of reason and opening the flood gates of emotional sentimentalism through his excessive patronisation and propagation of the supermacy of 'ISHQ'. But such critics fail to understand the true import of the concept of Ishq expounded by Iqbal in his poetry. Iqbal only deprecated that part of reason which in the garb of prudence and diplomacy divests man of his creative plunge into unforeseen realms. The reason which generates cowardice, foxiness and meek introversion is loathsome to Iqbal. But the reason that serves as guide and check on 'ISHQ' is acceptable to him by all means. Iqbal was of the view that reason has many a time been employed by its operators as a justification for inert non-activity. Reason for Iqbal is the enemy of change and the friend of status quo, while 'Ishq' being oblivious of consequences is a revolution incarnate.

Iqbal's poetry is virtually an unending aggressive confrontation between 'ISHQ' and 'AQL'. He never spares an opportunity to disparage 'AQL' placing it in juxtaposition to Ishq. This is the most loved and written about topic of Iqbal. The duel always ends with the victory of Ishq and prostration of Aql. But this aspect of Iqbal's poetry has to be studied with care and caution because going just by the apparent text,

one is led to believe that Iqbal was an outright enemy of all reason and also a free-for-all supporter of all that is opposite to reason. This is not true; Iqbal himself was a rational being and never in his life and career there appears any thing that could suggest his irrational behaviour. Though emotional he tended to be at certain specific moments, he is never irrational. Iqbal's (Ishq) in fact, includes and incorporates all that is good, useful and needful in the concept of reason. The negative aspects of reason are left as peelings of the orange and the substance is absorbed in his concept of 'Ishq'. Never-theless it can not be denied that Iqbal was the greatest champion and preacher of the power of Ishq in the Eastern thought and poetry.

IQBAL AND PAN-ISLAMISM.

Iqbal was a cosmopolitan of the first order and a Pan-Islamist through and through at the same time which may seem contradictory to some who have little or scanty awareness of what Islam meant to Iqbal. Islam for Iqbal was never geographically territorial or biologically ethnic phenomenon. It was a world order and a total revolution, the greatest and the last for all times, climes and human groups. Islam was a world-liberating force which not only promised but also bestowed liberty, fraternity and equality on all human beings. The French, the American, the Russian^a or the Chinese revolutions which changed the destinies of big chunks of mankind at their level, could not even boast of ever touching the tip of the iceberg of Islamic revolution, a timeless gift of ~~God~~ God offered to his creations.

All other social upheavals of any scale were essentially economic in nature and political in scope. None of them touched the spiritual chords of life that reverberate in the interior of man and make him a complete model of humanity. For Iqbal Islam is not Arab, Indian or Turk order to be so named and accordingly propagated but it was a universal fragrance meant for all and sundry. It is the past and present of mankind and it definitely is its future. It is in this context that he saw the universe and preached the unification of all followers of Islam to become united under the banner of Islam which was not a bundle of rituals but a complete socio-political code of life.

It is true that Iqbal yearned and worked for a separate homeland for the Muslims in India but that does not run counter to his basic assumption of Pan-Islamism. To him such isolated house buildings was facilitating preparation for the greater order ripening in the womb of time. For that day Iqbal was arming his battalions with the virtues of love, freedom, ego, knowledge and discipline.

Pan-Islamism had little to do with the territorial limitation a man is born with. Muslims living anywhere in the world were brothers unto each other.

They were welded together in a metaphysical bond of unity of thought, action and perception.

Diversified cultural patterns lent variegation of colour to the identity of uniform direction and goals. Different groups of Muslims living in any state, whether in majority or minority, speaking any language and donning any type of dress, feel a sense of togetherness in heart and head whether or not they meet. They stand in prayer at one particular time facing the same direction, saying the same words. They pay the same amount of Zakat, they observe the mandatory Ramadan Fasts on the same days, performs the Haj on one day alongwith millions of brothers and sisters in the same way. They recite the holy book in the same manner. They hold the life of the Prophet and his pious Caliphs as their own history. They bear the same type of names and surnames. They are one in more ways than any other human group could even think or dream of. Even one Muslim living in one state among the non-Muslims in one 'Islamic being' representing the presence of Islam in that land. When all the forces of Islam will be plugged together under the miraculous cover of Islam, a world culture of redoubtable strength will emerge into an electrified existence. Then the message of Islamic emancipation manifested in love, strength and beauty will engulf all the universe. This is what Iqbal meant by Pan-Islamism and this is what he was after to presage and stage. The Pan-Islamism of Iqbal though it seems ideal still is achievable if Islam is practised in letter and spirit by its followers. The individuals should practise Islam in such a way that the non-Islamic elements of society may feel attracted to this order through sheer force of love, conviction and virtuous behaviour.

Thus way is paved for the establishment of true Islamic order in such states. When states gradually opt for Islamic order, the cosmic Islamic unity emerges into appearance. Iqbal's untiring efforts should be examined in the light of this explanation. The Islamic state of Iqbal's dreams should then have to form part of the UNO of Islam, for which even he had proposed the City of Tehran to be the 'head quarter'. The resurgence of militant Islam in the form of Iranian Islamic revolution may have something to do with the prophecy of Iqbal.

تہران سے تمام مشرق کا جینوا
شاہد سرور اربعہ کی تقدیر پر لکھا ہے (ضرب کلمہ)

IQBAL AND OTHER POLITICAL PHILOSOPHIES.

Iqbal being a broad-minded and educated Muslim had thoroughly studied contemporary political thought,. Besides Eastern educational and ethical training he was fully conversant with the development of Western thought. But he was gifted with such a balanced and logical mind that he never felt swayed irrationally one way or the other. He never lost sense of proportion. Though himself a Ph.D. ^{from} ~~for~~ Germany, and a Barrister from England and M.A. in Philosophy from Government College Lahore of British India, Iqbal was never an all-out supporter of the Western Education and Civilization.

Rather it can safely be said that he was the severest critic of West in the world of letters after 'Akbar Alah Abadi' whose anti-west stance bore the stamp of superfluous externality in comparison to Iqbal who had passed through the interior of the West, not only intellectually but also physically. Iqbal had discovered the hollowness of the European civilization and had declared it an exploitative commercial monstrosity at its worst. Iqbal abhorred all kinds of exploitation perpetrated by the colonialists in the subjugated lands.

Iqbal was an anti-imperialist to the core of his heart and exposed all its loathsome facets in his poetry. Western civilization to Iqbal was an illusory snare in the glamorous embrace of which hapless millions of the poor countries were diabolically been drawn, resulting in unshakable bonds of slavery. Western education had a specific mesmerizing effect on the slave populations producing marvellous results of enslavement of souls. This education churned out boot-licking fratricidal Min-compoops who had been bled white of the last iota of self-respect by their masters. They were metamorphosed into their master's voice and they prided in mimicking what the convicts turned rulers hoisted by East India company did in India and elsewhere.

Western education castrated and dehumanished the local populace. Only very rare exceptions like Iqbal could keep their heads above water due to their initial/^{training}their irresistable force of imagination and early Eastern education imparted by the broad-minded Muslim scholars.

Iqbal while drinking deep at all fountains of knowledge never wavered or compromised the intrinsic worth of his being or core of his independent individuality. Neither East nor West, enlightenment is the best, where ever is found, was his motto.

مشرق سے پیر بیزار نہ رہو۔ جس سے حذر کر
ظہر کا شکار نہ ہو۔ جس سے شہر کر

Iqbal sincerely believed that all man-made systems were prone to defects and decay and as such were unworthy of settling the fundamental issues faced by humanity. It is Islam and Islam alone which has the capacity and potential to solve the social, cultural, economic and political problems of man. Iqbal believed that Islam could assuage the aspirations of mankind in the fields of democracy, economy and politics. The form of Western democracy prescribed for and practised in the slave country by the Colonial West being a transparent mask of naked exploitation was not acceptable to Iqbal.

How Iqbal the prophet of Khudi, could think of human-beings to be treated as dumb driven cattle ? How could he be expected to insult the poor un-educated masses. Iqbal was an individualist, no doubt, but this does not mean that he could allow the weaker individual to be ruled by the stronger ones through the use of sheer force. And also what will happen if all the 'Slaves' grow stronger and vie for leadership at one and the same time; an imminent clash and a state of anarchy may result. How a staunch Muslim like Iqbal could discard the principle of democracy, or a government by mutual consent, trust and participation, in favour of dictatorship of a single person or group of persons. Howsoever pious and polished they claim to be. When Iqbal is found deprecating democracy, it is not the concept or virtue of democracy that he condemns but the use of it resorted to by the un-Islamic masters in the countries under their subjugation. Iqbal became averse to democracy when he saw this rule of majority being blatantly violated in India and elsewhere by a handful of white skinned rulers in league with a microscopic minority of their brown 'paid-servants who ruled over the vast majorities of the human race in the name of democracy. This state of affairs repulsed Iqbal into a cynical extremism and he adopted a "to hell with democracy" attitude by declaring

جمہوریت اک طرز حکومت ہے کہ جس میں
 بُدور کو گناہ ہے کہ لاہیں رہے
 گریز از طرز جمہوری غلامی بخشنے کا رستہ
 کہ از سفر دودختر فکرائی نمی آید

He clearly states that the Western democracy operating in poor colonised countries is nothing more than a hoax, a one-footed demon garbed in the husk of democracy. Of all the concepts of Iqbal, his concept of democracy was the most directly influenced by the contemporary political developments of a specific period and his global world-view seems affected by the immediate personal experiences. When Iqbal condemn democracy it was always the exploitative Western order specially tailored for the poor countries.

تو نے دیکھا ہےں مزب کا جمہوری نظام
 چہرہ روشن اندرون چنگیز سے تاریک تر

Iqbal could not live long enough to see the emergence of free Muslim states where abandonment of the democratic principles and practices unless had atrocious oligarchical orders hoisted in practices on the name of Islam. Iqbal definitely would have given second thought to his feelings about democracy. Iqbal, in the political field, all his life worked and operated through democratic party and struggled for democratic system. Iqbal who preached the awakening and condolidation of Khudi (self-esteem) could

not think of equating the mind of ordinary illiterate citizens with that of a donkey. This is unbelievable except to take it for a cynical outburst of a human-being at his weakest moments.

Iqbal had also studied the theories of Karl Marx and politics of communism. In a letter to Francis Young Husband he spoke very highly of Bolshevism to the extent of saying that Bolshevism with the ideal of God is equal to Islam. He also admired Karl Marx and his book declaring that soul of the Marx was that of a believer but his mind was that of an infidel. He also gave significant weight to Das Capital of Marx

میں نسبت بہ مسیحیوں و لیکن در بغل دارد کتاب
نمر قلب اور بدن دماغش کا فراست

Nevertheless he discards the communist economic theory in favour of true Islam. He comes out with the verdict.

دستِ ظلمت نے کیا ہے جن پر پناہ کو چاک
مزد کی منطق کی سوزن سے پیش ہوئے رنو

For truly comprehending the political philosophy of Iqbal it is necessary to study his very beautiful poem, "The Parliament of Satan" (ابلیس کی مجلسِ شوریٰ) in which lies best exposition of his intellectual approach towards the contemporary global scenario.

This is 'Magna Carta' or the political manifesto or Iqbal, in which he takes to task the pseudo-Muslims who have by their misdeeds turned dynamic 'Islam' into a bundle of rituals. 'Satan' instructs his agents appointed in the world of Islam to keep the Muslims away from real Islam and maroon them into the ritualistic modes of hollow worship:

یہ کتاب اللہ کی تائید میں المجرم ہے ہے یہی بشر الہیات میں المجرم ہے

ہے یہی بہتر الہیات میں الجھارے
مست رکھو ذکر و فکر بھی گماھی میں اسے

یہ کتاب اللہ کی تائید میں الجھارے
بچتے تر کر دو مزاج خالق میں اسے

hollow worship:
(ارضوان جہاز صف ۱۲)

Archangel and his minions shiver at the idea of introduction of real Islam which is the death warrant for exploitation, slavery, capitalism and spurious religions:

capitalism and spurious religions:

الحذر اکٹیں پیہجہ سے سوار الحمد
 موت کا یہ جام یہ نوعِ غلام کے لئے
 اک سے بڑھ کر اور کیا فکر و عمل کا انقدا
 چشمِ عالم سے رہے پر شدہ یہ اکٹیں ترقیب

حافظ ناموس زن مرد آڑا مرد آفس
 نے کوئی فقہور و خاں نے فقرہ نشین
 پارٹیاں کی ہیں اللہ کی یہ وہ نہ سن
 یہ غنیمت یہ کہ خود مومن سے محروم یقین

ارفاقِ مجازت 13

Iqbal knew well that all the economic theories and its attendant political cultures were of little or no significance in comparison to the egalitarianism gifted by Islam. But the tragedy is that the system has not been allowed to operate, not by aliens, but by the indigenous monopolizers of Islam. Iqbal optimistically declared that may be in this age of enlightenment the real 'Islam comes out of its - internment.

جو حرف قل الحفر میں پوشیدہ ہے اب تک
اک دور میں شاید وہ حقیقت سے نمودار (فرب کلمہ ۱۳۶)

IQBAL'S INTREST IN AFGHANISTAN.

Afghan - Urdu - Poetry.

Iqbal's interest in the affairs of Afghanistan dates back to his early life. But with maturity of age and development of thought, his interest took a positive turn and he started taking active part in the struggle of people of Afghanistan through his all-prevasive energies of pen and intellect. In his early career he just passed casual remarks in prose and poetry about the Afghans, taking them just for any other nation. In his first Urdu collection 'Bange-Dara' he says in his famous poem 'JAWABE-SHIKWA'

ہوں تو سید بھی ہو۔ مرزا بھی ہو افغان بھی ہو۔
تم سبھی کچھ ہو۔ بتاؤ تو مسلمان بھی ہو۔

(You call your self Syed, Mughul Or Afghan. You may be any thing but tell me whether you are a Muslim as well).

Again while paying homage to Afghan bravery and courage, he even makes a dig at them in the 'Satirical verses' appended at the end of Bange-Dara in the following words.

کہا میں نے اے جانِ جہان کچھ فقہ دلوں کو
کراہے پر مٹا لوگا کوئی افغان سرحد سے۔

(O my beloved, you don't have to kill me yourself. just pay me enough money to enable me to hire a mercenary Afghan from the Frontier) (2)

1) Bange-Dar, poem Jawabe Shinwa. (جواب شکوہ)
Kulliate-Iqbal, page.202.

2) Bange Dara, Zarifana Kalam, Kulliate Iqbal, Page-286

This does not in any way suggest that Iqbal ridiculed the character of the Afghans. This reflects on the Afghans bravery ~~of~~ and penchant for killing. It was also true that some Afghans had adopted the profession of hired assassins. Iqbal was probably referring to such mercenaries, in a light ⁱⁿ uninvolved view.

In his early collection Bange Dara (**بانگ درا**) references to Afghans, Afghanistan or Kabul are made as casually as to any other Muslim group of people or country such as Turkey, Iran, Egypt etc. The following couplets appearing in Tulu-e-Islam Poem of Bange-Dara elaborate, this point:-

رود آن ترک دل تبریز و کابل را
صبا کرتی ہے ہونے گل سے اپنا ہنسنے پھرا۔

(۱)

That beautiful Turkish beloved ~~of~~ took away the heart of Tabraz and Kabul. This is how the breeze makes friends with the fragrance of flower.

بتان رنگ و بو کو توڑ کر ملت میں گم ہو جا -
وہ تورانی رہے باقی نہ ^{ایران} ~~ایران~~ نہ افغانی۔

(۲)

Shatter the myth of colour and race and dissolve your identity in one nation, so that after that you should not remain a Turk, ~~and~~ Iranian, or an Afghan.

به هندی خراسانی به افغانی و تورانی -
تو ای شرمده ساحل اچهل کر پیکران هو جا -

Why is this division on the basis of races and countries, Sometimes you call yourself an Indian, a Khorasani, an Afghan or a Turk. Do not confine your self to the coastal identities. spread yourself in a limitless ocean.

PERSIAN POETRY.

Literal Sense.

In the same vein in the later period, the apparent meanings of the words were employed to emphasise the difference of nationality and statehood. Although at this stage Iqbal had clearly focussed his attention on the people and land of Afghans and had been addressing them directly in different contexts reference to them in conjunction with the Muslim states remained a practice with Iqbal till the end of his career. Such references appear in his works such as RUMOOZE-BEKHUDI. (روز بی خودی) 1918.

PAYAM-E-MASHRIQ. (پیام مشرق) 1923
خوشتن را ترک و افغان خواهد
واغی بر تو آنچه بودی ماده - (1)

You call yourself a Turk or an Afghan. Pity on you. What were you and what have you made of your selves.

به افغانم و به ترک و تاریم - تمیز رنگ و بو بر ما حرام است
چمن زادیم واریک شاخساریم - که با پرورده یک (2)

I am neither an Afthan, nor a Turk, We all belong to the same garden and we all are from the same branch of tree. Divisions on the basis of race and colour is alien to our ideology. We are creation of one God.

همنز از بھ آبو گل دہ رستی
 تو کوئی روسی و افغانم من
 من اول آدم ہے رگ و بوم
 ازان پس ہندی و تورانم من

" You are still caught in the web of this mundane world, as a result of which sometimes you call yourself a Turk or an Afghan.

I am first a human being without the distinction of colour, race and nationality and then afterward I may identify myself as an Indian or a Turk."

All these references are casual and of little significance with reference to specific identify and traits of Afghans. The words Afghan, Afghani, or Kabul may be replaced with any other expression but the spirit of the verses shall not change.

But there are such verses in the works of Iqbal in the corresponding period, beside the specific subject poems and verses which denote Iqbal's special attention to the Afghans. Such couplets appear in Asrar-e-Khudi (1915) Payam-e-Mashriq. (1923) Zaboore-e-Ajam (1927) and Zarbe Kalim. (1936)

1) Payam-e-Mashriq. Iqbal P-78/248.

Poetry beyond literal Sense.

بسے گزشت کہ در انتظار زخمه و زلیلت
چه نقشه ها که ده خون شد به ساز افغانی

(1)

Afghan nation ~~Ans~~ awaited since long for the arrival of a great musician who could start the instrument with the blood of his soul.

خیز و کار ایوبک و سوری گر -
را فنا چشمه اگر دای جگر -

(2)

Wake up and review the deeds of Qutbud Din Aibak and Sher Shah suri. (Turk and Afghan Kings of India). ~~Bo~~aden your vision if you have courage to behold.

افغانوں کی غیرت دین کا ہے یہ علاج -
ملا کو ان کے کور و دین سے کال د و -

(3)

If you want to divest the Afghans of their religions, remove their religions leaders from their midst. It is the Mulla who is holding together the religion in the Afghan lands.

This couplet was differently versed by Iqbal and its following version still exists in the hand written diary (بیاض) of Iqbal placed in the Iqbal Museum, Lahore.

1) Payame Mashriq.

P-136/306

2) Zaboor-e-Ajam. Page. 193/585

3) Zarbe Kalim.

Page- 146/608

تاتہوں کی رگ میں نہ چھوڑو لہو کی بوند -
 افغان کو اپنے کوہ و دمن سے کال دو -

This couplet or its modified version as included in the text of Zarb-e-Kalim at Page 146/608 was part of Iqbal's poem written under the title of 'IBLIS (SATAN'S) Message to his Political disciples.' The Spirit of the poem is that Islam in the Lands of Muslims owed its existence to the poor strata of society. If Satan wants to effect a success in the lands, he has first to eliminate Islam. The Poem suggests following methods for elimination of Islam:-

- 1) Extricate the Spirit and love of Muhammad (Peace be upon him) from the hearts of poor Muslims.
- 2) The true Islamic spirit should be diluted with the Western imperialist ideology. Eliminate Islam from the Arabs.
- 3) Islam in Afghanistan is intact due to the 'Mullas' So Eliminate Mullas from Afghanistan.
- 4) Deprive the Muslims of their true Islamic traditions and Culture.

The present version though included by Iqbal himself, runs contrary to what Iqbal has most vociferously held and advocated with regard to the role of Mulla in the sub-continent and more particularly in Afghanistan. He holds mulla responsible for the downfall and decline of Muslims and Islam. Who can forget such verses:-

کم گناه و کور ذوق و هرزه کرد
ملت از قال و اقوالش فرد
کار کافر فکرو تدبیر جهاد -
دین ملا فی سبیل اللہ فساد .

In the light of such unequivocal verdict, the contents of the present version amounts to a ^{U-tus} ~~some~~ inconsistency on the part of Iqbal. No plausible explanation can be offered for such a dichotomous statement which tends to demolish the un-broken thought process of Iqbal built over the years. However the contents of the abandoned verse fully conform to the spirit and continuity of the brief message of 'SATAN' to his assistants.

The translation of the couplet is as follows:-

" Bleed the Tartars and Moghul white of their blood & strength. In Asia Minor, Centre and south East, the banner of Islam had been held aloft by the Tartars and Moghuls. For the defeat of Islam, the muscle of strength that held it is required to be weakened. He (Satan) further advises his workers to drive out the Afghans of their lands because it is they, who are a source of strength for Islam in their part of the world.

This content of the verse aptly fits into the scheme of things elaborated in the brief poem. However whichever verse is placed in the poem, the meaning conveyed is that Afghanistan is the land of Islam.

URDU POETRY - AN ABANDONED COUPLET.

Iqbal held in high esteem Afghans and all that pertained to Afghanistan. Although Babur, the founder of Moghul Empire in India was neither a native of Afghanistan, nor did he ethnically belong to Afghan stock still Iqbal revered him like a great Leader of the Muslim world. For cosmopolitan Muslim in Iqbal, a Muslim belonging to any territory was kith and kin of all the Muslims. Babur, who travelled from the trans-oxus Lands of Farghana and was Turk and Moghul by birth because the lord of the Lands of India. Iqbal never hesitates to call him one in the following verse which formed part of a seven-verse Ghazal but excluded from it at the time of inclusion in Bang-e-Dara.

ہے سلطنت جسکی دفن دلی میں وہ کابل میں سو رہا ہے۔
جہان میں سب کچھ ہے اک طالع قنائے چرخ کہن دیہن ہے۔

The lord of Empire of India has chosen the land of Kabul as his eternal abode. Dehli, the capital of India, belonged to Babur who has fallen asleep in Kabul. Every thing is available in this world except escape from the death.

AFGHANISTAN IN URDU PROSE.

Not only did Iqbal articulate his feelings and thoughts about Afghans in the versified form spread over the length and breadth of his whole poetry, but his prose also both English and Urdu, is replete with direct references and allusions to Afghans as a people, as an ethnic group and as true Muslims. Iqbal was an erudite scholar and at a very young age in 1904, when he had not yet left for England and Germany for higher studies, he had formed his ~~pi~~ opinion about the people of Afghanistan and the role this free nation should play for her own betterment and also ~~role-th~~ for the political emancipation of the Muslims of India and the world at large.

In 1904 Iqbal wrote a comprehensive article in Urdu prose under the title (قومی زندگی) "National Life" which was published by his friend Sir Abdul Qadir in his famous literary magazine MAKHZAN (مخزن) in its issue of Oct:1904. In this article, Iqbal while elaborating the development of Bani- Israel has many pertinent things to say about the Afghan people, who according to him belonged to the Israeli stock.

Iqbal, on the analogy of Israeli nation, reaffirms his faith in the rugged tenacity of the Afghan people who have the capacity to brace all the tumultuous on-sloughs of time and yet survive.

Survival of the Muslims was the passion of Iqbal's being even at the time when his philosophy and thought had not taken a firm and coherent shape. He was alert and alive to the plight of the central Asian Muslims in the Tsarist Russia and pre-revolution China. Iqbal observed that the Muslim power had dimmed everywhere and a time was nearing when none of the Muslim states would remain independent. Central Asian Khanates were sinking under the weight of their own disunity and misrule, Turkey was staggering, Iran was in turmoil and the Indian Sub-continent was under colonial subjugation. The Only ray of hope was visible in the study of Afghans who, for Iqbal, would not only have sustained their own independence but were also a source of inspiration for the slave millions the world over and more particularly of India. For Iqbal independence bestowed on free nations contained privileges which if employed on cultural, economic social and political fronts, could bring about revolutions in those nations. Iqbal expected this miracle from the Afghans as well.

اس قوم (بنی اسرائیل) کی ایک شاخ یحییٰ اٹھانے ایشیا کے ایک کوشستانی حصے میں آزاد حکومت کر رہی ہے۔ تاہم قوموں کے عروج و زوال کے اسباب پر غور کرنے والے اس بات کو جانتے ہیں۔ کہ اگر انسانیوں نے موجودہ اظہار کے مہم کو نہ سمجھا۔ اور اپنی آزاد حکومت سے تمدنی فرائض نہ اٹھائے۔ تو یقیناً ان کا وہی حال ہو گا۔ جو وسط ایشیا کی موجودہ قوموں کا ہو رہا ہے۔ باوجود ان تمام مصائب کے جو قوم بنی اسرائیل نے زمانے کے ہاتھوں برداشت کیے۔ حیران کر دینے والی بات یہ ہے کہ یہ قوم اب تک زندہ ہے

(۱)

" One branch of this race, (Bani-Israel) The Afghans, is ruling as a free nation in the hilly parts of Asia.

But discerning ones who ponder over the rise and fall of the nations, know that if the Afghans did not understand the true import of the present revolution and did not make use of their freedom in the social and political sense, their fate would not be any different from the Muslim nationalities of central Asia. However, what is strange with regard to the Israeli nation, is that after being subjected to so many atrocities of time, the nation is still alive."

So Iqbal yearned for the stability, solidarity and success of the Afghans on the same lines as their co-racial relations had secured elsewhere.

In the same essay Iqbal further says:

افغانوں میں مگنی کے بعد میان میں کو آپس میں ملنے کی عام اجازت
 ہوتی ہے - یہ مغلیہ دستور اسلامی فہم ہے - بلکہ اسرائیلی ہے -
 پھانوں کے اسرائیلی الاصل ہونے پر دلالت کرتا ہے۔

" according to Afghan traditions, the spouses after betrothal are allowed to see each other before the marriage. This Mughal tradition is not Islamic, but it comes from the people of XX 'Israil' this is yet another evidence in favour of Pathans having an Israeli Origin."

But this does not mean that by tracing ethnographic linkage of the Afghans with Bani Israel, Iqbal had, in any way, relegated the Afghans to their original links. The comparison, though real to Iqbal, was only of an academic nature. Iqbal was a Muslim through and through and had great respect for the Islamic zeal and zest of the Afghan people. In fact ~~their~~ *his love and liking for them, for the most part, emanated from their* total and all-pervasive Islamic fervour. For Iqbal, on embracing Islam and entering the folds of its eternal brother hood, all other relations and contexts became secondary and insignificant. All his poetry, philosophy and struggle of life bear testimony to this approach.

In poetry one may find ^hretorical exuberance, sometimes, tending to ~~be~~ equivocal but in prose all is frank and simple. In ~~an~~ essay titled, "Muslims and Geographical limitations. (*مسلمان اور جغرافیائی حدود*) Iqbal decides and declares once for all the issue of nations and nationalities. The relevant excerpt ^{reads} like this:- (')

کیا خدا کی بارگاہ سے امت مسلمہ کا نام رکھوانے کے بعد بھی
 یہ گنجائش باقی تھی۔ کہ آپ کی ہیئت اجتماعی کا کوئی حصہ
 عربی ایرانی افغانی انگریزی مصری یا ہندی قومیت میں جذب
 ہو سکتا ہے۔ امت مسلمہ کے مقابل تو صرف ایک ہی ملت ہے۔
 اور وہ الکفر ملت واحدہ کی ہے۔ (۱)

" After securing a nomenclature of unified Muslim
 UMMA (Nation) from God by the Muslim of the world, is
 there any justification ~~left~~ for any part of the Islamic
 world to separately adopt any nationality other than
 Islamic such as Arabian, Iranian, Afghan, English, Egyptian,
 or Indian."

Against the unified 'Muslim Umma' if there can be
 any other nation, that should be unified nation of ~~non-belie~~
 non-believers."

Iqbal was fully aware of the geopolitical location of
 Afghanistan which was lying like a buffer state between the Russia
 and British empires, Iqbal knew well that landlocked Afghanistan's
 fate would not be different from all other buffer states of the
 world. Although contending rival state, guaranteed the
 existence of the buffer they also saw to it that it should not

exercise any tilt in favour of any state. This rendered the buffer state as a tight-rope walker, having little choice of action and initiative. The fate had thus destined this role for Afghanistan, which though may remain a free and independent country due to the mutual distrust of the bordering powers, having no chance of securing a stable position.

Iqbal in one of his reflections states:-

تاریخ کا فیصلہ یہ ہے ۔ حاضری ملکوں مظلوم سیاسی
 وحدتوں کی صورت کرنے میں ہمیشہ ناکام ناکام رہی ہوں ۔
 ملک شام جو سلطنت روما اور اہل فارس کے درمیان ایک حاضری
 ملک تھا ۔ اسی صورت حال سے دو چار رہا ۔ لہذا افغانستان
 کے مستقبل کے بارے میں پیش گوئی دشوار ہے ۔ (۱)

"It is the verdict of history buffer states have always failed to emerge as great political unities. Syria which had been a buffer between Roman and Parsian exmpres ~~met~~ the identical fate. So it is not possible to predict the future of Afghanistan."

This is perhaps the first serious political assessment and analysis Iqbal made about the state and geo@political location of Afghanistan. This observation appeared sometime towards the middle of 1910, which denotes his growing interest in the affairs of Afghanistan. ²¹ ~~In~~ the context of to-day, how prophetically true these words seem. Afghanistan is undergoing an unforeseen trauma of its life. Its geo-political location has invited the wrath of one super power while the other distant one intends to employ the land and the people of Afghanistan as a spear-head for the advancement of its own ends. The brunt is being borne by the Afghan~~ists~~. The vac^uum created by the exit of British impernalism was soon to be filled by the leader of the free world. Now Afghanistan occupied by the USSR has lost its buffer States but even after liberation its location shall always render her to a fra~~g~~ile dividing line between the two powerful ideologies of the contemporary world.

AFGHANS - ORIGIN AND RACE.

Iqbal's interestⁱⁿ Pashto language is born out also by his letter to Moultvi Najmul- Ghani,. He had sent his newly published book, ' Assaru-Sanadid' (آثار السننادید) to Iqbal as a gift . Iqbal in a letter while thanking him made the following observations about Afghans race and the Pashto Language:-

" قوم افغان کی اصلیت پر آپ نے خوب روشنی ڈالی ہے۔
 کشمیرہ غالباً اور افغانستان یقیناً اسرائیلی الاصل ہیں ۔
 قاضی امیر احمد شاہ رضوانی خود - افغان ہیں ایک دفعہ
 مجھے فرماتے تھے کہ لفظ فتح قدیم فارسی میں بمعنی بت آیا ہے۔
 اور افغان میدان سالبہ ہے۔ کیونکہ ایران میں بد و باش
 رکھنے کے وقت افغان کے نام سے موسوم کیا ۔

میرے خیال میں حال کی پشتو زبان میں بہت سے الفاظ
 ایرانی اصل کے موجود ہیں - اگر تحقیق کی جائے تو مجھے یقین ہے
 نہایت بار آور ثابت ہو گی۔

TRANSLATION.

" You have thrown ample, light on the origin of the Afghan nation. With certainly it may not be said of Kashmiri people, but with certainty it can be said of the Afghans that they were Israelites. Qazi Amir Ahmad Shah Rizwani, himself an Afghan, once told me that the word ' Fagh' means an idol according to the old Persian. Alphabet Alif (الف) in Afghan is negative and hence the word Afghan (افغان) stands for those who do not believe in Idols. As during their stay in Iran, the Afghans as a nation were not worshippers of idols, they were called Afghans as a nation were not worshippers of Idols, they were called Afghan by the Iranians. نغ

I believe that in the Pashto Language, there are many words which are originally Hebrew and if a research is made, fruitful results will emerge."

AFGHANS - RELIGIOUS - LEADERSHIP.

In yet abother statement which formed part of his address on the eve of Eid Milad-u-Nabi (عید میلاد النبی) (Peace be upon him) which was published in the Daily 'ZAMINDAR' of Lahore, Iqbal throws some more light on on his knowledge of affairs of Afghanistan.

"مصر عرب ایران افغانستان ابھی تہذیب تمدن میں ہم سے
پچھلے ہیں۔ لیکن وہاں علماء ایک دوسرے کا سر نہیں جھکاتے
وجہ یہ ہے کہ اسلامی ملک نے اخلاق کے اس معیار کو پا لیا ہے۔
جسکی تکمیل کمال کے حضور مبعوث ہوئے۔ اور ہم ابھی اس معیار
سے بہت دور ہیں۔ (۱)

"Egypt, Iran, Arabia, and Afghanistan are less civilized than us but the religious guides of these countries do not indulge into an infighting, mainly because in free Islamic States, they have attained the standard of that Islamic ethos for the completion of which our great Prophet was born. We are till for away from that quality of character.

1) Assar-e-Iqbal, by Professor Gulam Dastagir. P-197.

2* ^{and} Maqalete- Iqbal by Abdul Wahid Moeeni- Page- 187

AFGHAN- COMPARISON WITH OTHERS.

Iqbal was very optimistic about the future of Muslim and more particularly of Turks, Arabs and Afghans. He allays the fears to the effect that East is finally dead. He believed that the glamour and glitter of the West was ephemeral, which may soon pass away.

ظاہر تو کچھ ایسا معلوم ہوتا ہے۔ کہ مشرق پر مدیون سے
احاطہ طاری ہے۔ لیکن یہ بات غلط ہے۔ ترک عرب افغان مسلمان
اہل جرمنی سے کہیں بہتر ہیں۔

" Outwardly it may appear that the East, since centuries is a victim of decline but this assessment is totally ~~wrong~~ wrong. Turks, Arabs and Afghans racially and ethnically are far superior to the Germans." (1)

He asserts that bonds of Muslim brotherhood are far stronger than the bonds of cultural and racial homogeneity that exist between a German and Englishman. He says:-

ایک جرمن کو ایک انگریز سے باوجود اشتراک تہذیب و تمدن

وہ تعلق خاطر دہیں جو ایک افغان کو ترک سے ہے۔ (۲)

"A German and an Englishman despite being culturally and racially interlinked can-not have that love and affection that exists between an Afghan and a Turk."

He warns the Muslims against the divisive tendencies rampant in Europe which have torn asunder the fabric of the Christian and European unity.

1) Iqbal -ke-Hazoor main by Nasir Niazi. Page-144
2) Ibid. Page-150

”جیسے آج اتحاد المذاہب کی تحریک جاری ہے۔ پھر ترکوں کے
 قلاوۃ عرب ہیں۔ افغان ہیں۔ ان کا ذہن بھی خصیت سے خالی
 نہیں۔ ان میں دسلی جزیرہ ابھر سکتا ہے۔“ (۱)

"Today there is a movement for the unification of Germans on the basis of race. This tendency could creep into the Muslims as well. There are Turks, Arabs and Afghans. Their minds may not be free from the racial considerations, which would be worked up to the detriment of the Islamic Unity."

On the analogy of the European nation-state concept efforts may be increased in India to forge a unity on the basis of race, geography and history between the two major nations of the sub continent. But, to Iqbal, such efforts tend to fail in the context of Hindu-Muslim Unity. He declared that:-

”ہندو اور سلطان کہہ ہی ان معنوں میں ایک قوم نہیں بن سکتے۔
 جن معنوں میں ترک اور عرب یا افغان ایک قوم ہیں۔“ (۲)

"Hindus and Muslims can never merge into one nation in the manner as Turks, Arabs and Afghans are."

1) Ibid. Page- 343

2) Ibid. Page-345

AFGHANS- THE SOVIET COMMUNIST REVOLUTION OF 1917.

Iqbal's interest in Afghanistan grew keener with the passage of time and he started giving serious thought to the political aspects of central Asia, of which Afghanistan was an integral part. The October Revolution of Russian, was a matter of satisfaction to Iqbal to the extent that it drove the last nail in the coffin of capitalism where ever its influence spread.

گیا دور سرمایہ داری گیا -
 تماشہ رکھا کر مداری گیا -
 اٹھو میری دنیا کے قریبوں کو جگا دو -
 کاخ امرا کے دور دیوار ہلا دو .
 جس کھیت سے دھقان کو میسر نہ ہو زنی -
 اس کھیت کے ہر خوشہ گھم کو جلا دو .

" Gone are the days of capitalism. The juglar after displaying his tricks has finally left.

Rise up and awake the poor and down-trodden of my Land.
 Shake and Shatter the castles of the rich and affluent.

The farm which is incapable of providing food to its tiller, must be reduced to ashes."

Iqbal was aware of both the salutary and destructive aspects for Communism and socialism. He knew well that while it demolished capitalism and its attendant evils, it also, in its present

form, tended to eliminate religion and ~~w~~usher in an atheism, a position never acceptable to Iqbal. When the Russian revolution spilled over into Muslim Khanates of Central-Asia and engulfed them into its bear-hug, Iqbal protested against it in strong words. The Russianisation of Turkish Central Asia was, for Iqbal, a dire threat to the whole of Asia. He feared that this communist absorption of Bokhara, Samarkand, Tashkent and Khwarezam into its ideological frame-work may toll a death knell for Islam in those parts of Russia.

The Central Asian Question.

However, Iqbal did not write Turkistan Off to Russians. He was optimistic that a little discontent and little effort on the part of the Muslims of the area may turn tables on the Russians. ~~He~~ He expressed his elation when news of some turmoil in central Asia reached him. So was his enthusiasm for the welcome news that he took no time in arriving at the conclusion that Russian Turkistan was already seething with discontent owing to religious persecution and serious food problems, created in that country by the Russian Government's Policy of turning it into a huge cotton farm." (1)

When in 1933 an insurgency was reported to have been mounted by a young Muslim General Chong yong in Chinese.

Turkistan, Iqbal was all parais^e for him. He declared immediately that " if succeeds it is bound to produce repercussions in Afghanistan and Russian Turkistan." (1)

With regard to Afghan part of Central Asia he was not so much worried because, to his assessment, She was in the hands of a staunch Muslim Nadir Shah and as such a sufficient guarantee² against communist onslaught. Although he knew well the fate and future of buffer states, still he was ready to accept the status of buffer for Afghanistan between soviet and British empires provided the independence of Afghanistan was guranteed. This according to ~~him~~ would enable the Afghanistan to serve as a wall, a stumbling block in the path of Russians and will push the menace of the atheistic materialism of Bolshevism further from the borders of our country, even if it does not drive the menace away from central Asia as a whole " (1) The interest of Afghanistan was near to his heart but when he saw that the Soviet Revolution was knocking at her doors, he unwingly^{Li} compromised the faith- accompli with the optimistic redeeming feature that, at least, Indian Muslim- Land (now Pakistan) was saved from its clutches.

When rebellion broke out in Chinese Turkistan towards the middle of year:1933, Iqbal issued a comprehensive statement on May 16,1933, which is reproduced here in full:-

1) Ibid.

STATEMENT ON THE REBELLION IN CHINESE
TURKISTAN ON 16.5.1933.

"Turkistan is a vast country divided into three parts, one of which is ruled by Russia, the other by Afghanistan and third by China. In 1914, there was a great deal of discontent in Chinese Turkistan owing to the appointment of Chinese magistrates in that country and an attempt made by the Chinese Govt to impose the Chinese language on the population which is almost wholly Muslim. But matters did not come to a head then. As far as I know the present revolution in that country began in 1930 under the leadership of a 17 year-old Muslim ^{boy} named Chong Yong."

Mr. Petro of the Citroen Haardt expedition who met this "Infant" Muslim general in Turkestan related his experience during a lecture to the Central Asia Society in England in 1932. During that year, Ma Chong Yong was besieging the city of Hami and the peace negotiations with the besieged Chinese forces were under way. Mr. Petro who was received by the Chinese general and the Chinese Defence Consul in the city, was expecting to be questioned regarding the strength and plans of the army of besiegers. Much to his surprise, however, the first and only question put to him by the Chinese general was:

Is it true that Ma Chong Yng is only 20 years old? On being told that Ma was less than that age the Chinese general turned to the Defence Consul who was in favour of surrendering the city and said, I am 81 years old and my hair has been white for a long time. My great grandson is older than this suckling. How do you think I can surrender this city to an infant?

The old general acted up to this words and resolutely faced hunger and other privations until he received help from the Chinese Government. During a hard struggle Ma was badly wounded and fled to Kan-Su and hostilities came to an end only to be resumed shortly afterwards. Whether Ma is leading the rebellion at its present stage I can not say: but his career which, according to Mr. Petro, may well form the subject of a modern Odyssey shows that the home of Chengiz, Taimur and Babur has not ceased to produce military geniuses of the highest order.

I do not think that the cause of this rebellion is religious fanaticism, though in a movement like this all sorts of human sentiments are liable to be exploited by leaders. The causes, I believe, are mainly economic. The world is also thinking to-day in terms of race- an attitude of mind which I consider the greatest blot on modern civilization. I apprehend that the birth of a race problem in Asia will lead to most disastrous results.

The main endeavour of Islam as a religion has been to solve this very problem; there is no ~~other~~ remedy but to assimilate the ideals of Islam and to think not in terms of race but in terms of mankind.

My apprehension that the revolution in Chinese Turkestan may develop into a Pan-Turanian movement is borne out by the trend of thought in R Central Asia. Only the other day the well/~~edited~~ monthly of Afghanistan, Kabul, published an article from the pen of Dr. Afshaar of Iran calling upon Afghanistan which was described by the writer as forming part of the Greater Iran, to join hands with Iran in order to meet the growing menace of Turanism. In any case the revolution if it succeeds is bound to produce repercussions in Afghan and Russian Turkestan."

AFGHAN- EUOLOGY AND ASSESSMENT (ENGLISH PROSE).

It is a well established fact that Iqbal was ^a Pan-Islamist and had all along dreamt of unifying all the Muslims of the world under the banner of Islam, though not under the administrative control of one State, which is neither practicable nor feasible in this world where decentralization is the order of the day on the plane of political and economic power-sharing. But on one point they can be bound together and that is religion and protection of religion. Iqbal was not just using rhetorical slogans when he issued the clarion call in the following words:-

ایک ہوں مسلم حرم کی پاسداری کیلئے۔
 دہل کے ساحل سے لے کر تا بنگال کا شہر ۔

" All the Muslims of the world from the shores of the Nile to the hill-tops of the China must unite under the banner for the protection of Islam."

Iqbal did not have the opportunity to intimately know the Muslims residing in other parts of the world. He knew Muslims of India because he was one of them and he knew the Afghans residing in and out of India. No other community of Muslims was better known to him than Afghans and Pathans,

who not only did he know from within and without but loved and adored them as well as they were the people who happened to have been born and brought up after the image of his own ideal human being. They were an important factor in the life of Asia and the East, whose poet and sage he was. These people of inexhaustible vitality were his heroes. In the preface of a book 'Modern Afghanistan' authored and published by two brothers, Jamalud Din and Abdul Aziz, in Kabul, in September:1934 Iqbal elaborates the rationale of his love for the people of Afghanistan. He writes, "A people, who have produced such men as.

Muhammad Ghauri.
 Alaud Din Khilji.
 Sher Shah Suri.
 Ahamd Shah Abdali.
 Amir Abdur Rehman Khan.

King Nadir Shah and above all Moulana Syed Jamalud Din Afghani, in many respects the greatest Muslim and certainly one of the greatest Asiatics of our times, can-not but be regarded as an important factor in the life of Asia." (1)

He then proceeds to list the most remarkable qualities of Afghans:-

- 1) Deep religious and spirit.
 - 2) Complete freedom from distinction of birth and rank.
 - 3) Perfect balance between religious and national ideals.
-

1) Preface to 'Modern Afghanistan' by Jamalud Din and Abdul Aziz.

- 4) Spirit of conservatism.
- 5) Living contact with the past and capability to be responsible to the call of new age.
- 6) Forward movement of soul.
- 7) Eternal organic health of the Afghan type.

Iqbal foretold the predominance of Afghanistan in the words:-

" She has occupied and will continue to occupy the Key position in the politics and history of Asia" (1)

Iqbal wrote a lengthy preface to this book which is itself is very important. The preface penned by Iqbal is reproduced here below:-

INTRODUCTION TO MODERN AFGHANISTAN.

" I am asked to write a line or two by way of a foreword to the excellent book on " Modern Afghanistan." I have great pleasure in doing so, not only because I have always regarded the Afghans as a people of inexhaustible vitality but also because I have had the privilege of personally knowing the late and lamented King Nadir Shah--- that soldier-states-man, whose genius infused a new life into his people and opened their eyes to the modern world. The history of Afghanistan has yet to be read and appreciated. Mere record of events is not history, it is only material for history. Events are like words and have meanings which it is the duty of the genuine historians to discover.

1) Ibid.

This work has yet to be done in regard to the history of Afghans both in India and Afghanistan. A people, who produced such men as Muhammad Ghauri, Ala-ud-Din Khilji, Sher Shah Suri, Ahmad Shah Abdali, Amir Abdur Rehman Khan, King Nadir Shah and above all, Moulana Syed Jamalud Din Afghani- in many respects the greatest Muslim and certainly one of the greatest Asiatics of our times cannot but be regarded as an important factor in the life of Asia.

For long periods in the past Balkh, Bamian, Hadda, Kabul, Ghazni and Herat have been great centres of culture; and the earnestness of the present ruling dynasty does certainly hold out a promise that they may well revive their past glories again. When-ever I think of Afghanistan, as I quite often do, my mind conjures up before me a picture of a country I saw last autumn. I sit in a simply furnished study room which overlooks a garden. Beyond the garden a broad stretch of land rises in gentle slopes meet the bills which lie in ever-ascending waves, one behind the other, till they culminate in the towering range of Hindu Kush. A line of huge pylons that bring the high tension current from distant falls lies athwart the landscape; overhead the sky is painted in gorgeous colours by the approaching sunset; below the shadows move ^{swiftly} ~~whifflly~~ across the valley.

1) Ibid.

Innumerable poplars, straight, slim and tall, sway gently in the gathering shadows as the soft evening breeze kisses their searing leaves. In the calm of that twilight, the valley, the trees, the distant villages and the mountains floating in a sea of hazy mist present scene of dream-like beauty. Suddenly the hush of the evening is broken by the call to prayer. One by one all my companions leave their seats; transported beyond myself by the sweetening chant of the Muezzin, I am the last to reach the prayer room, where my fellow guests are already gathered, alongwith our royal host and the humblest of his retainers.

The little episode reveals three of the most striking qualities of the Afghans- their deep religious spirit, their complete freedom from distinction of birth and rank and the perfect balance with which they have always maintained their religious and national ideals. This spirit of conservatism has always been, and will always remain a great source of strength to the Afghans. It keeps them in living contact with their past, without rendering them in-capable of response to the call of a new age. Their conservative wisdom makes them cherish their traditions; but the weight of these traditions does not, in any way, kill the forward movement of the soul within.

Only the other day, I met in Lahore a remarkable old Afghan druggist who has spent more than half a century in the West and had finally settled in Australia. He could not read and write but spoke good Australian English.

"Do you still remember your Pashto?" I said. My question went straight to his heart. His slightly bedewed eyes became brighter. The memories of his youth seemed to be crowding in his mind, until they found unrestrained expression in an old Pashto love-song which for the moment transported the heavy Afghan from the scorching heat of Lahore to the cold valleys of his fatherland. The Afghan conservation is a miracle; it is adamantive yet fully sensitive to and assimilative of new cultural forces. And this is the secret of the eternal organic health of the Afghan-type.

Afghanistan was a great commercial centre in the ancient world and remained so during the Middle ages, till the development of sea-borne traffic in the modern world. She has occupied and will continue to occupy the key position in the politics and history of Asia. 'Here' writes Professor Lyde, "We have one of the most important areas of Asia, full of fascination to those who believe in both the national and international, but do not believe that it is the destiny of world to be for ever at war."

So this plain, straight-forward and unvarnished account of the country by two brothers, who during long residence in that land, have supplemented the fruit of personal observation, by a study of the best sources and have been able to draw upon the latest official information, is doubly welcome.

The authors of the book have rightly focussed their attention upon those periods, during which the arts of peace have flourished and not upon the periods of numberless wars, invasion and internal dissensions, which at first sight appear to be the most striking feature of the history of Afghanistan. Besides providing invaluable and authentic information regarding the country, the authors have raised some very interesting questions about the position of Afghanistan in relation to cultural advancement of the world. There is no doubt that archaeological and historical research will throw a new light on our knowledge of the ancient world, but much work yet remains to be done, and I hope that Afghan scholars will diligently try to lay bare the past greatness of their country."

AFGHAN-- THE N.W.F.P. PATHANS.

Iqbal's interest in the affairs of Afghans and Pathans was not confined only to the people of trans-border Afghan-land but political development in the North Western Province of sub-continent, the habitat of Afghans and Pathans, was, also, as always, the focus of his attention and subject of personal interest. From a statement that forms part of his presidential address delivered at the Annual session of the All-India Muslim Conference at Lahore on March 21, 1932, it becomes amply evident as to how deeply he was involved emotionally with the affairs of NWFP. (1) He was delivering a key-note address to the body of Muslims and this Lecture had nothing to do specifically with what was happening in the NWFP but Iqbal, alert as always, spared no opportunity to vent his feelings on matters of urgent contemporary import. So while delivering an academic discourse, he snatched a diversion and took to task the British administrators for letting loose a reign of terror on the hapless people of NWFP. Iqbal took strong exception to the British policy in NWFP and warned them of stringent repercussions if the unimaginative policy continued unabated in NWFP. He calls the repressive Policy as devoid of grace and result of short-sighted consideration. (2)

 1) Statements and Speeches of Iqbal by shamiloo
 2) Ibid.

He condemns this barbarity in unequivocal terms and declares the wholesale repression inconsistent with the avowed policy of constitutional reforms, besides being counter productive. "In Frontier Province alone repression has assumed forms unworthy of a civilized Government," he pronounced. He reprimands the British rulers for singling out NWFP for unleashing a severe and restraintless spate of atrocities. "Number of arrests and persecutions are not known. Thousands have been arrested and convicted or interned." (1) he roared, while condemning both carrot and the rod policy in NWFP. He posed a question. "It is for the Government to consider whether the incongruent policies of concession and repression will result in the pacification of a proud race like the Afghans. (2)

It is in this address that for the first and perhaps, the last time in the writings of Iqbal, the name of Pakhtun octogenarian Leader late Khan Abdul Ghaffar Khan, was prominently mentioned. Iqbal, as a significant Leader of the opponent politics, concedes that Khan Abdul Ghaffar Khan commands a great deal of influence not only among the young border-land Afghans but also in the farthest Villages of the province. This according to Iqbal is the outcome of the un-imaginative policies of the rulers. (3)

1) Ibid.

2) Ibid.

3) Ibid.

With regard to Ghaffar Khan Iqbal says:-

" Abdul Ghaffar Khan certainly commands a great deal of influence among the young border Afghans, but what has extended the Sphere of his influence to the ignorant folk of the Frontier Villages, is the present thoughtless policy of repression." (1)

In the same address he asks the Muslim, of the sub-continent to focus their immediate attention on the situation obtaining in NWFP. The relevant excerpts of the address are reproduced here below:-

" Gentlemen, I now request you to turn for a moment to two matters of gravest concern to the Muslims of India, I mean the Frontier Province and Kashmir which I have no doubt, are upper most in your mind."

" It is indeed gratifying to see that Government have at least conceded our demand regarding the political status of North-West Frontier Province though it remains to be seen what this status means in the actual administration of that province. Newspaper reports show that in the matters of franchise Government rules have been more liberal than in other provinces.

1) Ibid.

" The reform machinery will, it is understood, be set in full working order from the next month. What however has taken grace out of the whole affair is the ~~sm~~ simultaneous launching of a campaign of repression which is not essentially different from " " martial law." The consideration shown in the matter of constitutional issue has been more than neutralized by the severity and short-sightedness shown in the case of the administrative issue. Government may have reason for counteracting extremist activities of certain people in that part of the country, but it has surely not been able to defend a policy of India Britain's dealing with the situation has not been entirely devoid of restraint. In the Frontier Province alone repression has assumed forms unworthy of a civilized Government. If oral reports are true, then the heart of the British official in the Fronter Province stands in need of a reform far greater in ^mimportance for the British Empire than the constitutional reform sought to be introduced into that province. There is no definite and final information about the number of arrests and persecution; but as it is roughly mentioned in newspapers, thousand have been arrested and convicted or interned. It is for the Government to consider whether the incongruent policies concession and repression will result in the pacification of a province like the Afghans. Abdul Ghaffar Khan, certainly, commands a great deal of influence among the young border Afghans,

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1) Ibid.

but what has extended the sphere of his influence to the farthest ends of the territory and to the ignorant folk of the Frontier villages, is the present thoughtless policy of repression. Government can not be unaware of the fact that the All-India policy of the Indian Muslims was at this juncture effectively keeping in check the tendencies of the Muslims of that province to join hands with those who were for an unconditional alliance with the Congress. Perhaps there have been difficulties from the Government point of view; yet

I think a little different handling of the administrative action could have saved the whole situation. The political situation in the Frontier, it appears, was allowed to deteriorate during the period when a policy of relaxation was the order of the day, and attempts to deal with it in a repressive manner have been made at a time when the real remedy of the disease had been prescribed. The sooner the Government withdraws all repressive measures from the province the better for the Province and the Govt itself. The situation has caused deep concern to the whole Muslim community in India and it is hardly wise for the Government not to allay Muslim feeling."

He further adds on page 52 of the same address.

"It is obvious, therefore that the attitude of the British Government towards our demands and the gravity of the situation in the Frontier Province and Kashmir claims our immediate attention." (1)

1) Ibid.

AFGHANISTAN AND MIGRATION MOVEMENT
OF INDIAN MUSLIMS.

Afghanistan and the Indian sub-continent had not only geographical and historical links they had unbreakable bonds of spirit and soul as well. Afghan saints, sages and rulers came to India, made her their home and died and were buried here. Their culture, civilization, customs, cuisines and language all held their sway in the sub-continent. Ali Hajveri (Data Gunj Bakhsh) Amir Khusro, Mirza Ghalib, Taj Mahal and Urdu Language are some of the manifestations of the Treasure that this land has amassed during the centuries of mutual interaction and co-existence. The creation of Pakistan as a separate chunk of land mass carved out of the sub-continent is itself a proof of this chemical admixture. This land of 100 million Muslims owes innumerable marks of identification to the Afghans and Afghanistan which can be made a subject of special and specific study. How could one believe that 1400 years back there was not a single Muslim in the whole of the sub-continent whereas today about 400 Million Muslims live in Pakistan, India and Bangladesh.

History bears out amply that on many occasions Afghans and Muslim rulers of Afghanistan were called upon by the oppressed and subjugated Muslims of India for help against the tyrannous rulers and the Muslim armies just rolled down to rescue the populace by inflicting crushing defeats on the local tyrants.

It is another question whether such conquests were motivated by expansionist designs or commercial purposes. Many things can be said for and against in this regard. The contention of this scribe is that Muslims of India and Afghanistan are bound by bonds of blood, race, culture and above all religion. Whenever evil days fell on the Indian Muslims Afghan warriors jumped into the fray and bailed the Muslims out of the difficulties. The last large-scale battle that Afghans fought in India was the 3rd ^{Panipat encounter.} ~~determined~~. Afghans under Ahmad Shah Abdali had finally settled the issue that coercion through might of muscle ~~was~~ not to decide the fate and future of Muslims of India. Lesson learnt or imposed in Panipat made both the warring contenders of powers to settle this issue not in the battle ground but through some other methods. The apparatus brought by the British was allowed to operate during the intervening centuries which finally settled the case in August:1947.

The War of independence was then fought not on the battle fronts but in the streets, assemblies and Chambers of law. This was the dictation that Ahmad Shah delivered on the grounds of Panipat. The vacuum created by the absence of Muslim power and Hindus incapacitation to fill was immediately occupied by the waiting in wings power of the British.

Both Muslims and Hindus resigned themselves into playing the second fiddle to the young, contemporary and modern ~~peers~~ power of Europe.

Both of them started readjusting, realigning and restructing their strategies and played a game of hide and seek with the colonial rulers. In the period after the death of Ahamd Shah Abdali, no Afghan ruler was strong enough to take on India. The process of invasion that had started in the eleventh century by the Muslim victors had continued till the middle of eighteenth century. Thereafter Afghans and Afghanistan shrank within its own borders and the country and people who helped the people of other countries were confined to their own problems and, at times their very existence as a free nation was in danger.

However the Muslim-sof India held the Afghans and Afghanistan as their friends and saviours. To the subjugated Indian Muslims the land and territory of Afghanistan was like a place of worship. Muslims who had ruled over India for eight hundred years never reconciled to the idea of remaining in slavery for ever. The Indian soil was declared a prison and a place unworthy of abode for the free born Muslim. This movement, called 'HJIRAT MOVEMENT' around 1920, compelled thousands of Muslims to migrate from Hindustan to other countries.

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The first and perhaps the last choice with the Indian Muslims was Afghanistan and Afghanistan alone. This reflects complete love, regard and confidence of India Muslims in the people of Kabul. The ~~migrants~~ Muslims sold their moveable and immovable properties at throw-away-prices and started towards Kabul in the form of long carvans. They travelled on mules, horses, bullock carts, donkeys and on foot and braced the travails of inclement weather and vagaries of travel. Many of them died on their way and only very few could make way to Kabul, where according to some accounts (1) they were not wellcomed and had to return as a result of inhospitable environments. Many people expired in the return journey. *But the wheel of history took another turn in 1979.* Indians ~~had~~ migrated to Kabul 1920. Three million Afghans had to migrate to Pakistan. The people of Pakistan have welcomed them with open arms and are tending them for the last about ten years. They believe that inhospitable treatment meted out to the Indian migrants might have been the result of some misunderstanding or ~~due~~ due to the machination of the British power politics. However one point clear beyond any shadow of doubt is that destinies of both the people are inseparably linked.

Iqbal was a witness to the migration of the Indian Muslims to Afghanistan.

1) Interview with Ghulam Mohammad Gama.

He wrote a letter to his friend Moulana Garamy on July 12, 1920 in which he described the arrival of the Sindhi migrants in Lahore. The letter reads as follows:-

سندھی مہاجرین کابل کا مظاہرہ بڑا رقت انگیز تھا -
لوگ ہزاروں کی تعداد میں اسٹیشن پر ان کے استقبال
کو حاضر تھے۔ اہل لاہور نے بڑے جوش سے ان کا خیر مقدم کیا (۱)

"The spectacle of arrival of intending Sind migrants was very moving. Thousands of people received them on Lahore Railway station."

In yet another communication dated August:4, 1920 to his friend--- Professor Muhammad Akbar Minir who was serving in Bahrain, Iqbal, gives the number of ~~Muslims~~ from Punjab who had migrated to Kabul.

ہندوستان اور بالخصوص پنجاب سے بیشمار لوگ (مسلمان)
افغانستان کی طرف ہجرت کر رہے ہیں۔ اس وقت تک پندرہ
بیس ہزار آدمی (اور ممکن ہے کہ زیادہ) جا چکا ہو گا۔

"From India and more particularly from Punjab countless people (Muslims) are migrating to Afghanistan. Uptill now fifteen to twenty thousand Muslims (or may be more) have migrated."

(The figure of fifteen to twenty thousand was not a small figure in the years:1920)

LETTERS TO SARDAR ABDUR RAB NISHTER

No other evidence is available on record to show that Iqbal had any personal relationship with Sardar Abdur Rab Nishtar, an important leader of Muslim League and a prominent political figure of NWFP. But there is a letter of Iqbal written in response to Nishtar's letter of 1923, which suggests that there was some academic discussion going on between the two in the shape of correspondence. The letter reads as follows:-

آپ کا جواب درست ہے۔ میں اس میں کوئی اضافہ نہیں کرنا چاہتا۔
 سوائے اسکے کہ زبان کو میں ایک بت تصور نہیں کرتا۔ جسکی پرستش کی جائے۔
 بلکہ اظہار کا ایک انسانی ذریعہ خیال کرتا ہوں۔ زندہ زبان انسانی خیالات
 کے ^{اقتدار} مظاہر کے ساتھ بدلتی رہتی ہے۔ اور جب اس میں انقلاب کی صلاحیت
 نہیں رہتی۔ تو مردہ ہو جاتی ہے۔

اور یہاں
 ہاں تراکیب کے وضع کردے میں فراق سلیم کو
 ہاتھ سے نہ دینا چاہیے۔ (۱)

۱۹ اگست ۱۹۲۳

1) Iqbal Nama (Part-I) Sheikh Attaullah P-53.

PATHAN AND "WAHADATUL WAJUD."

In January, 1916, Iqbal wrote a letter to the editor of Weekly "Wakil" of Amritsar which was published under the title of ASRAR-E-KHUDI and TASAUF, On January 15, 1916. In this letter Iqbal explains the philosophy of life with reference to power and might. He cites a couplet of a poet Wahid Khan in which he had tried to explain the change of heart taking place in Pathan on his adherence to the Hindu philosophy of pantheism. The episode seemed to reflect on the qualities of a Pathan who according to Wahid Khan had become impotent after this spiritual metamorphosis. Iqbal disputes this allegation.

The relevant excerpt is reproduced here:-

وحید خان ایک پنجابی شاعر تھا۔ جو کسی ہندو جوگی کا مرید ہو کر
فلسفہ وحدانیت (حیدانیت اور احد تالوجود ایک ہی چیز ہے) کا قائل
ہو گیا تھا۔ اس تبدیلی خیال اور عقیدہ نے جو اثر اس پر کیا اسے وہ خود

بیان کرتا ہے۔
تھے ہم پہ پست پستان کے دل کے دل دین مڑے

شون پئے رگناتد کے سکین نہ تنکا توڑ -

یعنی میں پستان تھا اور فوجوں کے منہ مڑ سکتا تھا۔ مگر جب سے رگناتد

جی کے قدم بکڑے ہیں - بالفاظ دیگر یہ معلوم ہوا ہے - کہ ہر چیز میں

خدا کا وجود جاری و ساری ہے۔ میں تنکا بھی نہیں توڑ سکتا کیونکہ

توڑنے میں تنکے کو رکھ پہنچنے کا احتیال ہے۔ کاش وحید خان کو یہ معلوم

ہوتا کہ زندگی نام ہی رکھ اٹھانے اور رکھ پہنچانے کی قوت رکھنے کا ہے۔

(۱)

زندگی کا مقصد زندگی ہے نہ موت

TRANSLATION.

"Wahid Khan was a Punjabi poet who had become a spiritual disciple of a Hindu Jogi. He had also accepted the Hindu Pantheistic philosophy. ~~er.~~ Wahid describes his state of mind in his following couplet:-

I am the son of a Pathan and had the power to defeat great armies. But after becoming a disciple of Hindu spiritual guide, I am rendered so helpless that I can not even break a fragile straw.

In other words, Wahid Khan says that as the spirit of God runs through each and every thing in the world, I, out of fear of God, do not break a straw so that 'He' may not be injured. I wish Wahid Khan had known that life is suffering of pain and inflicting of pain. Life's purpose is life it-self and not death."

IQBAL AND ROUND TABLE CONFERENCE(II)

Iqbal participated in the Round Table conference held in London in 1931. There besides other political and academic activities, he attended various receptions held in his honour by the Muslims residing in England. During one such reception he chanced to meet Sardar Ahmad Ali Khan Ambassador of Afghanistan to U.K. (1)

1) Guftaar-e-Iqbal by Rafiqul Afzal Page 235

This was reported by Ghulam Rasool Mehr, Editor of Daily 'INQILAB' who accompanied the delegation as reporter of the R.T.C. The reception was held on October 14, 1931, and was carried by Inqilab in its October 23, issue.

AFGHAN REFERENCE IN THE SPEECH OF MADRAS.

Iqbal went to Madras in 1929 to deliver his famous lecture. He was invited to a reception hosted in his honour by the Anjuman Hilal-e-Ahmar on January 7, 1929. He delivered a speech on the occasion in which reference to Afghanistan was made in the following words:-

ایشیائی مذاہب کا مطالعہ کرنے کے بعد میں اس نتیجے پر پہنچا ہوں۔
 کہ باوجود ایک دوسرے سے اس قدر فاصلے پر ہونے کے ایشیا کے تمام ممالک
 یعنی ہندوستان ایران افغانستان تمام حجاز اور چین کے سامنے اس وقت
 جو مسئلہ ہے۔ اس کے حل کرنے میں محققین نے جو طریق کار اختیار
 کیا ہے۔ اس کے اصولوں میں ایک نمایاں یکسانیت پائی جاتی ہے۔ خیالات کا یہ
 اتحاد ایشیا کے مستقبل کیلئے ایک شگون ہے

(۱)

TRANSLATION.

After studying the religions of Asia, I have arrived at the conclusion that despite their being far away from each other, most of the Asian countries such as India, Iran, Afghanistan, Syria, Hijjaz (Arabia) and China have one and the same problem before them. The Solution alongwith modus operandi of this problem which researchers of these countries have presented has a distinct feature of uniformity. This unity of thinking augurs well for the unity of Asia as a whole.

IQBAL TALKS TO THE REPORTER OF SWARAJIA" (MADRAS)

In Madras the reporter of paper 'Swarajia' (سوراجیہ) interviewed Iqbal on January 7, 1929 and asked a question about Iran, Arabia, and Afghanistan. Iqbal parrying the question stated:-

میں فی الحال اس مسئلے کے متعلق ایران عرب افغانستان کی
آئندہ روش پر بھی اظہار نہیں کر سکتا۔ جو اقوام ایشیا کے
سامنے پیش ہو رہا ہے
(۱)

TRANSLATION:

For the present I can not express my views about the future approach of Iran, Arabia and Afghanistan with regard to the problem that is coming up before other nations of the East.

AFGHANISTAN AND " IDARA MAARAF =E= ISLAMIA "

In his presidential address to the all India Oriental Conference in 1929, Iqbal had proposed the establishment of such an institution as could conduct Islamic research on scientific lines. As a result the efforts of Iqbal and his friends such an organisation was launched in October, 1932. A joint statement to the effect was got published by Iqbal and his friends in October 17, 1932 issue of Daily Inqilab.

In its first part they stated:-

۱۔ تعہد -

اسلام اور تمدن اسلامی اس وقت دنیا کے ہر نزدیک و بعید
خطے میں ایک عظیم کیفیت سے دوچار ہے۔ ترکی کا اجتہادی
اقدام مصر کا جوش اصلاح افغانستان کا مغربی توفل غرض اسلام کے
(۱) جس نقطہ مدیت پر نظر ڈالئے حیات کا ایک سنگمہ زار ہوتا ہے
TRANSLATION.

In every part of the world, Islam and its civilization are faced with revolutionary changes. Turkey's reformist measures, Egypt's enthusiasm for change, Afghanistan's tilt towards Westernisation are all indicators of this change. In short viewed from any angle of social life, a turmoil is visible."

1) Guftar-e-Iqbal by Rafique Afzal

In the same statement Iqbal lays stress on research on the following nationalities:-

- 1) Arab.
- 2) Turk.
- 3) Tajik.
- 4) Afghan etc. (1)

IOBAL AND TUHFA-E-AMANIA (تحفہ امانیہ)

Moulvi Naja Ali Khan of Gujrat district had been in the service of Amir Amanullah Khan. He published a collection of poems under the title of Tuhfa-e-Amania (Gifts to Amanullah Khan) Iqbal saw these poems and remarked as follows:-

میں نے یہ نظمیں سرسری نظر دیکھیں۔
صنف کا جو شمع قدرت قابلِ تاد ہے۔

' I have read these poems cursorily. The devotional exuberance of the author is praise-worthy.

IOBAL AND FRUITS OF AFGHANISTAN.

Iqbal was very fond of fruits of Afghanistan. Who ever visited Iqbal from Peshawar or Afghanistan usually presented him with apples, pomegranates and melons, which are called Sarda in Kabul. Ghualm Muhammad Gama, a political leader of the congress who belonged to Peshawar says that he once visited

1) Ibid. Page-172

2) Dane-Raz Edited Moulvi Abdul Haq Page- 404

the residence of Iqbal in Lahore in the early part of the year 1938. As he knew the liking of Iqbal for the fruit of Afghanistan^{to} he took along a basket full of Qandhari pomegranates, Kabuli apples and some dry fruit. In those days Dr. Iqbal was very seriously ill and was confined to bed. It was around 10--00 clock in the morning that he reached at the place of Iqbal. Ali Bakhsh ~~ee~~ came out to respo~~nd~~ed to his call. He told him that he had come all the way from Peshawar to see Allama Iqbal. Ali Bakhsh told Gama ~~the~~ that Doctors had disallowed all the visitors as Iqbal was unable to speak because of his throat pain. Gama asked Ali Bakhsh to take that basket to Iqbal and pay his respects to him. According to the statement of Gama when Ali Bakhsh placed the basket of Afghani fruits on the table, Iqbal opened his eyes and with the gesture of his hands asked as to who had brought these things. On being told of the guest from Peshawar, he immediately asked Ali Bakhsh to show him in. Gama says that when he entered the room of Iqbal he was lying in his bed looking towards the ceiling. On his entry he looked towards him and feebly smiled his approval. He asked Gama to take a seat near him. Then with a very slow and hoarse~~er~~ voice Iqbal asked Gama ~~how~~ about the political situation in NWFP. Gama says that gradually Iqbal's voice became clearer and more audible.

He asked Ali Bakhsh to bring tea for the guest saying a Pathan had come to his house, how could he go without having anything. Gama says that when the Kashmiri Tea was brought by Ali Bakhsh, Iqbal asked him to serve one cup to him as well. He said that it was the tradition and etiquette of Muslims and Pathans that they took food alongwith their guests. According to Gama, the meeting, allowed by Ali Bakhsh for only five minutes, lasted for more than an hour during which Iqbal ordered another hot cup of tea for the guest,. Iqbal also drank for the second time against the wish of Ali Bakhsh and of course of his doctors. During the course of the meeting Iqbal became more and more talkative and happy. Ali Bakhsh time and again came to see Gama and through his eyes asked him to bid good bye. But according to Gama, Iqbal was so overjoyed that he could not himself beg for leave. Iqbal told him that it was after a very long time that he was feeling better and enjoying the company of a guest from his beloved land, the land of Pathans and Afghans. When finally Gama sought leave, Iqbal very reluctantly allowed him to depart. He told him that had he not been ill, he would have seen him off at the Gate. When Gama came out, Ali Bakhsh confirmed that after a long time Iqbal had talked so much in the company of a stranger. (1)

1) Interview with Ghulam Muhammad Gama(Mohallah Shah Wali Qatal, Peshawar City (born 1910) Interviewer Z.A. Awan.

So in a way the mention of Peshawar, NWFP, and Afghan fruits proved a passport to see the poet of the East.

Iqbal's very special liking for Afghan fruits is also brought borne out by a statement of Dr. Abdul Wadood Qamar, another Peshawari ~~in the~~ Dr. Qamar was a student of M.B.B.S. in Punjab university. He used to visit the place of Iqbal whenever he had time. He always took the special gifts of Peshawar to Iqbal, who very graciously accepted such presents with thanks. (1)

When Hakim NABINA prescribed melons as a medicine for the throat of Iqbal, the Government of Afghanistan made special arrangement for the regular supply of melons (SARDA) from Kabul. (2)

AFGHANISTAN AND SHISH MAHAL (BHOPAL)

During the years of his serious illness, Iqbal, stayed in the state of Bhopal as a guest of NAWAB of BHOPAL. He wrote letters to his friends from Bhopal. In one of his letters addressed to S. Nazir Niazi on March 3, 1936, Iqbal asked him to pursue the matter relating to Afghanistan. (3)

1) Yade- Iqbal

Professor Sabir ~~Kabir~~ *Kabir*

Page-68

2) Roze Gaye Faqir by Faqir Waheedudin

Page- 221

3) Maktoobate Iqbal by S. Nazir Niazi Page-326.

IQBAL AND AFGHANS (PRIVATE REMINISCENCES AND EPISODES)

Ataullah Ata advocate who died recently, an octogenarian scholar of Dera Ismail Khan who was not only himself a versatile persian poet but also a votary of Allama Iqbal. He had a friend, Abdul Majid Awan, also from Dera Ismail Khan, who had the unique opportunity, of seeing and visiting Iqbal in Lahore on various occasions. This Abdul Majid, who in connection with his business activities had to stay in Lahore during the early thirties, was a real votary of Iqbal and as such himself was called 'Allama' by his friends because he had committed to his memory almost all of Iqbal's poetry, Urdu and Persian both. Abdul Majid related details of his sittings with Iqbal to his friends when he returned to Dera Ismail Khan. (1)

During one such sitting, a friend of Iqbal, Rai Bahadur Gokal Chand Narang Barrister, happened to visit Iqbal. As was wont in the company of Iqbal, discussion^{on} all topics, light and grave, continued for hours, during which seniors and scholars spoke while juniors just listened. Rai Bahadur Gokal Chand asked Iqbal what type of woman he would like to marry, if he became young again. Iqbal laughed this question off saying he had past all such stages. But Gokal Chand Narang did not let this question go un-answered, so he seriously insisted to elicit Iqbal's opinion. Iqbal, then, becoming serious replied that although it was not possible for

1) Interview with Ataullah Ata by Z, A. Awan.

us to be young once again, if that would happen, he would like his wife to be an Afghan Kochi Woman. Upon this Narang asked why ? Iqbal listed the following reasons:-

1. A Kochi Woman is brave, strong and sturdy.
2. She accompanies her husband shoulder to shoulder in all activities of life and helps him earn the means of livelihood.
3. She walks for hundreds of miles with her family and is happy with the nomadic mode of life.
4. When her husband has a fight with his enemy, she helps him even in the battle field.
5. She feeds her children with her own milk.

Narang then asked him as to how she would bring up her children in the context of a modern world. Iqbal retorted confidently that brave mothers knew how to rear up their children. He then posed a counter question. "Are the mothers of Muhammad Ali Johar, Allama Mashriqi modern educated women? was my (Iqbal's) mother an educated lady.? And what about the mothers of Jamalud Din Afghani and many other great men." Iqbal then narrated an episode with regard to the qualities of a Kochi Lady. Once a message was brought to a Kochi Woman that her two sons died fighting in the battle. She immediately asked as to how they fought? She was told that one of them died right on the front while the other before death was forced to retreat a few steps. The brave woman tossed her head in anguish wailing that it happened the same way as she had apprehended all ~~wailing that it~~ these years.

On asking she told her people that once when this second son was at the breast feeding stage, she could not feed him for a few hours and some other non-Afghan Woman fed him with her milk. This was the influence of this feed that made ~~her~~ son retreat ~~xx~~ for a few steps.

Attaullah Ata relates another episode he had heard from Abdul Majid Awan.

A young Lawyer used to come to Iqbal's residence off and on. He had introduced himself as an Afghan belonging to the tribe of Ahmad Shah Abdali.

He was short-statured, balckish and lean fellow and used to say that they had migrated four or five generations back from Qandhar and had settled in India. During the conversation once he mentioned the name of Prophet Muhammad (peace be upon him) as MUHAMMAD (peace be upon him) SaHIB. Iqbal turned red with anger and asked him to stop the conversation. According to Majid Awan as quoted by Ata, Iqbal inter alia used the following words in English:-

" Gentleman you have injured my feelings and I am afraid I may not be able to put up with you any longer."

(1)

1) Ibid.

As this unpleasant exchange was on, a tall, smart, strong and crimson complexioned person entered the gate and started talking to Abdul Maid in fluent Pashto. Iqbal who was in a very bad mood, felt abruptly relieved on the arrival of an Afghan and Pathan. Dr. Iqbal immediately told the young Lawyer that was what a Pathan was and should be. This man whose name was Shah Alam Khan and who was a singer by profession, had come to pay respects to the poet of the East. Seeing Iqbal in a cross mood, he asked about his health and well-being. Iqbal told him that that Lawyer who called himself a Pakhtoon but still called Muhammad (peace be upon him) as Muhammad (peace be upon him) Sahib. On hearing this the Pashto speaking burly Shah Alam pounced on the frail Lawyer and shouted in deep emotions that he would kill that man. "He is a Kafir and Infidel and Infidel and deserves being killed." Iqbal intervened and separated them. Iqbal then repeated to the lawyer. "This is what an Afghan is. You claim to be a Pathan but do not look like one. He did not claim but he is like one." Iqbal then said that an Afghan is the embodiment of love of Prophet Muhammad (peace be upon him) Abdul Majid clarified that Shah Alam was not by birth a Pathan or Afghan, but he and his family had lived with the Pathans. Iqbal on hearing this was overjoyed. He embraced Shah Alam with affection and addressing the Young Lawyer said. (1)

1) Ibid.

" You who claim to be a Pathan have been brought up in the company of vultures and have acquired the vices of vultures while this gentleman who is not a Pathan, ethnically or racially, had the privilege of being brought up in the company of falcons and has acquired their virtues."

As the call for the prayer was given, Shah Alam asked for a prayer ~~not~~ (JANIMAZ). Iqbal then spoke again, saying "this is what a Pathan is, this is what a Pathan should look like." (1)

IQBAL AND AFGHAN AMBASSADOR
SARDAR SALAHUD DIN SALJOOQI.

Sardar Salahud Din Saljooqi was ambassador of Afghanistan in India. He was very fond of Iqbal's poetry and held him in high esteem. He stayed for a long time in India and had developed very good friendly and brotherly relations with Iqbal. All the arrangements of Iqbal's visit to Afghanistan were made by him personally. As a competent diplomat he knew the status and role of Iqbal in India's political, cultural and academic life. He was also aware of the contribution of Iqbal in connection with the success of Nadir Shah. So throughout his tenure of stay in India, he kept himself posted of Iqbal's activities and helped solve his problems. (2)

1) Ibid.

2) Roozegar-e-Faqir (II) by Faqir Waheedudin, Page-- 253.

Even after the death of Iqbal, it was he on whose suggestion and proposal marble and tomb-stone for the musoleum of Iqbal was provided by the Afghan Government.

When Iqbal left for England to attend the Round Table conference in 1931, he came to Bombay to embark the ship bound for England. Iqbal was received at the Bombay Railway Station by Sardar Salahud Din Saljooqi, who was then his country's consul in Bombay. Not only did Saljooqi himself was present at the station but Shuukat Kazmi, Afghan Commercial Attache, and Mir Riaz Ahmad Secretary Afghan Diplomatic mission were also there to greet the friend of Afghans and Afghanistan. (1)

Iqbal stayed in Bombay with Sardar Saljooqi. A photograph was also taken at the Railway Station in front of the compartment from where Iqbal had alighted. This was, indeed a very significant gesture at that time. (2)

In 1934 when doctors prescribed the Afghani melon and sweet meat made of pistachio, both the things were arranged direct from Kabul through the courtesy of Sardar Saljooqi. Iqbal in a letter addressed to Nazir Niazi writes:-

1) Roozegar-e-Faqir II

2) Ibid.

”سردا انگت سے شروع ہوگا۔ میں نے اس کا
 انتظام سفیر صاحب افغانستان کی معرفت کر لیا ہے۔
 پستہ کی حوٹائی بھی وہیں سے آئیگی۔ (I)

TRANSLATION.

SARDA (Melon) season will start in Agust:
 I have made arrangement for its supply through the
 courtesy of Ambassador of Afghanistan. Sweetmeat
 made of Pistacho will also come from Afghanistan."

When Saljooq^{later} visited the Mazar of Iqbal
 he wept profusely. (2)

JAVED IQBAL AND AFGHAN CAP.

There is a photograph taken on February 17, 1929,
 in whcih pictured with him is his son Javed. Javed is
 wearing a typital Afghan cap decorated with golden linings.

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- 1) Maktoobate Iqbal by S.Nasir Niazi. P- 171.
 - 2) Iqbal Afghan ki Nasar main by Misbahul Haq Siddiqi. P-100
 - 3) Roozegare Faqir Photograph No.30.

IQBAL AND PASHTOON DISTRICTS:

Besides Peshawar the only other city of NWFP which has the privilege of Iqbal's stay was Dera Ismail Khan. In Peshawar, Iqbal only stayed for one night, and as such could not see the city in day-light. But to Dera Ismail Khan, not only did he go thrice, in 1899, 1901 and 1903, but stayed ~~there~~ ^{here} for months. In 1903 he stayed there for two months. On all three occasions he stayed with Sardar Ahmad Khan Laghari, a PCS Officer, with whom ^{he} ~~en~~ had family relations from the days of Sialkot. Sardar Abdur Rashid, son of Sardar Ahmad Laghari states that Iqbal completed his study of Maanavi Moulana Room during Dera Ismail Khan's stay. He also states that Iqbal's famous poem 'Parinday-ki-Faryad, (Waiting of a nightingale) was also composed in Dera Ismail Khan. Iqbal had actually visited Dera Ismail Khan thrice in connection with the service matters of his elder brother Sheikh Ata Muhammad, who was posted in Fort Sandeman as an SDO in M.E.S. (1) He was implicated in some mis-appropriation case by his superiors and was interned in Fort Sandeman (Baluchistan) a tribal station in Bal Baluchistan, but nearer to Dera Ismail Khan. Iqbal had brought a letter of recommendation for the release of his brother. He went to Fort Sandeman in May:1903, Where he met his brother. "e stayed there for a long time because he received his letters redirected from Lahore to Fort Sandeman.(2)

1) Iqbal and Baluchistan by Dr. Inamul Haq Kosar (Article published in Mashriq, Magazine dated April:20,84.
2) Ibid.

Iqbal wrote a letter to Nawab Sardar Yar Jung, Habibur Rehman Sherwani on May 25, 1903, which clearly established that his stay was long enough to receive redirected letters from as far as Hyderabad Deccan and Lahore. Iqbal had planned to stay for a long period in Fort Sandeman and as such had advised and requested his relatives and friends in Lahore to redirect his mail to a place like Fort Sandeman, where even today postal access may not be an easy thing. The letter of Sherwani was not an urgent official letter whose redirection was a must for Iqbal. It was an ordinary literary letter which could have been received later but Iqbal not only desired and arranged for the receipt of such routine correspondence in Fort Sandeman but also saw to it that letters were responded and replied to. The letter written to Habibur Rehman Sherwani, alongwith its translation is given below:

مخدومی و مکرم خان صاحب

۲۵ مئی ۱۹۰۳

اسلام علیکم۔

آپ کا توارش نامہ لاہور سے ہوتا ہوا مجھے یہاں ملا ۔ میں ایک
 مصیبت میں مبتلا اس وقت لاہور سے ایک ہزار میل کے فاصلے پر برٹش بلوچستان
 میں ہوں۔ آپ بھی خدا کی جناب میں دعا کریں کہ اسکا انجام اچھا ہو۔ آپ کا
 خط حفاظت سے صندوق میں بند کر دیا ہے۔ نظر ثانی کے وقت آپ کی تنقیدوں سے
 فائدہ اٹھاؤ گا۔ اگر میں ہر مضمون کے متعلق آپ اس قسم کا خط لکھ دیا کریں تو میں
 آپ کا بہت ممنون ہوگا۔
 آپ کا اقبال
 از فورٹ سڈمن برٹش بلوچستان

TRANSLATION.May 25, 1903

Respected Khan Sahib,

Received your kind letter here via Lahore. At present I am one thousand miles away in the British Baluchistan and under going a deep trouble. Please ^rpay to God for our redemption. I have placed your letter safely in my box. I shall make use of your observation (contained in the letter) at the time of revisiting and rev^uolving my poems. If you care to write similar letters about all my poems, I would be grateful to you. "

Yours,

I Q B A L,

from Fort Sandeman, British Baluchistan

Sardar Abdur Rashid further states that his father was very fond of falcons and had a falcon House. (²ب') in his house. Iqbal very minutely and curiously studied the movements and activities of the various types of falcons. He asked many questions of our servants about the habits of falcons. Sardar further claims that Iqbal came as a nightingale to Dera Ismail Khan but left as an eagle(1).

The house , where Iqbal stayed in Dera Ismail Khan, in 1899, 1901 and 1903 is still there to date, in which numerous such articles which were in the use of Iqbal have been preserved with utmost devotion by the present owner of the house Sardar Abdur Rashid Ahmad. As a mark of respect to Iqbal every year blessings of Dapod Sharif are offered on his soul on his birthday.(2) -----


1) Ibid.

2) Allam Akbar's report in Daily Muslim of Islamabad in its issue of November

The room has been left as it was with all things at their original position. The plates and dishes in which Allama Iqbal used to have his meals are still preserved by the owners. The table, the Chairs, books, pens, Inkpots and writing pads are still there as well. (1)

The route of Iqbal's travel to D.I.Khan is not available in record. However this much is established that he did not come to Peshawar enroute. From Lahore he might have travelled to Sargodha, Mianwali, Bhakar and then accross the Indus to D.I.Khan.

IQBAL AND THE SYNOPSIS OF RESEARCH ON AFGHANISTAN.

A young Professor Khalid Khalil was working in Constantinople University in the Department of Islamic Studies. This University prepared a project for research on the topics (ILMUL ANSAB)  of races and nations of Islam. This scholar wrote a letter to his friend Syed Sajjad who was working in Aligarh Muslim University for academic help to enable him to undertake the above project. Syed Sajjad got the letter published in the English Press of India and requested scholars of Islamic Studies, particularly Dr.Iqbal by name ~~scholars of Islamic Studies~~ to provide guidance and help to him. Iqbal was very prompt in such natters.

1) Ibid.

2) Iqbal Nama by Sheikh Attaullah. P-272.

He immediately drafted a comprehensive letter and sent it to Khalid Khalil directly at his address. (1)

This letter is very important with regard to Iqbal's interest and understanding of Afghan race and linguistics. This letter, among other things, contains a synopsis for research on Afghans which may be of immense interest and use for the scholars interested in the affairs of Afghanistan. He advised Mr. Khalil to keep in view the encyclopedia of Islam as it contains material on Afghanistan, Baluchistan and Kashmir. (2).

SKETCH AND HIGHLIGHTS FOR RESEARCH ON
AFGHANS AS GIVEN BY IQBAL IN THE LETTER.

In my opinion a series of lectures may be started with regard to Afghans which may have the following lecture-wise highlights:-

FIRST LECTURE.

Afghan.

- a) Amalgam of races in Afghanistan.
- b) Is there any distinction between the Afghan and Pathan.
- c) Pashto-speaking and Persian-speaking Afghans.
- d) Are Afghans Israelies.
- e) What are their own views/traditions about their origin.
- f) Are Hebrew words available in Pashto.
- g) Are Afghans descendants of those Jews who were delivered out of the bonds of slavery of the Assyrians by the Iranian Kings (Kasara).
- h) Which are the larger tribes of modern Afghanistan and their population (3).

1) Ibid.

2) Ibid. P-279

3) Ibid.

SECOND LECTURE.

From their acceptance of Islam to this date, the development of their political history.

THIRD LECTURESTRUGGLE FOR UNIFICATION OF AFGHANS.

- a) Religious. ---
- b) Political ---

Pir Roshan and his descendents.
Famous Afghan Leader Sher Shah Suri who unified all Indian Afghans and had terminated temporarily the Moghul rule. Why was this struggle limited to India alone.

- c) Khushal Khan Khattak.

The great soldier poet of Frontier Afghans who had struggled to unify the Afghan tribes against the Indian Moghul. He held the view that Afghans are originally of ~~Rx~~ Hebrew race. He was defeated by the forces of Aurangzeb and was imprisoned in an Indian Fort. He was perhaps the first National poet of Afghans.

- d) Ahmad Shah Abdali.

- e) Late Amir Abdur Rehman Khan, The present

Amir and efforts of creating awareness

of National identity in Afghans.(1)

1) Ibid. Page- 200.

FOURTH LECTURE.

- a) Contemporary Afghan Culture.
- b) Their old and new industry and crafts-manship.
- c) Their art and literature as the expression of their aspirations and imaginations.

FIFTH LECTURE.

What is the future of Afghan race. (1)

No date ^{is given} ~~is given~~ on the letter but from the contents of the letters ~~it~~ transpires that it was written sometime/ between 1910 and 1918. In 1919 third Indo-Afghan War was fought and Afghans under Amir Amanullah Khan made considerable advancement on Political + military fronts and Afghan identity received a great deal of boost. Iqbal while composing the above sketch does not seem to have taken note of this event and ^umentions Amanullah as merely the present Amir which signifies that Amanullah whom Iqbal later, in 1928, supported whole heartedly did not figure prominently in the frame-work of Iqbal's Afghan watching at the time of this composition. However, the above sketch establishes the fact beyond any doubt that Iqbal was not a mere emotional and rhetorical Afghan lover but he had studied and considered the Afghan question in ^a cool, calculated historical perspective.

1) Ibid. Page- 280 and also Magazine Shhail of Aligarh.

IQBAL AND AFGHAN MARBLE OF HIS GRAVE.

Iqbal during his life basked in the physical and emotional *Companionship* of Afghans, befriended them, loved them, visited them and showered encomiums on them individually and collectively. Even after his death the soil and stones of Afghanistan have not left him alone. Iqbal's grave is covered by the most precious lapis lazuli stones found in Afghanistan only. These stones were specially gifted by the Government and people of Afghanistan for the grave ^{of} the greatest Afghan lover who ever lived in India. The value of these stones was equal to three hundred thousand Afghanis at that time. The stones for the grave and also for tomb-stone was sent from Afghanistan packed very carefully and scientifically/ The parts were separately packed with a design map to enable the architects to rearrange them in the same order at the time of installation.

Two stone torches made of 'lapis Lazuli' were also sent but were broken during the transportation. The tomb stone is so transparent that light from both sides of the stones can be seen.

The contents inscribed on the tomb are as under:-

-
- 1) Iqbal Apno ki Nazar Main by Misbahul Haq Siddiqi. P-100
 - 2) Roozegare Faqir (II) Page- 256.

ان من الشعر الحكمة وان من البيان سحرا

نه افغانيم و نه ترك و تاتاريم
چمن زار يم وازيك شاخساريم

تخيز رنگ و بو برما حرام است
که ما پرورده از يك نو بهاريم.

شاعر فلسوف شوق ڈاکٹر محمد اقبال که راه سخی و روح اسلام
را بهم کنان روشن ساخته و ازین رو مظهر قبول اعلم حضرت محمد
نادر شاه غازی ملت افغان واقع شد - ۱۲۹۲ هـ تولد و بسته

(۱)

۱۳۵۷ هـ وفات یافت .

TRANSLATION.

My verses are all wisdom.

My narration is all magic.

Neither am I an Afghans, nor a Turk or a Tartar, we belong
to one Garden and one Trunk. The distinction on the bases of colour
and race is a sin for us, because we are brought up by the one and the
same spring.

The poet and philosopher of the East Dr. Muhammad Iqbal, who
illuminated the Paths of struggle and spirit of Islam had endeavored
himself to the great King of Afghanistan, Muhammad Nadir Shah.

Born in 1292, (A.H) and died in 1357 (AH) (2) "

1) Ibid.

2) Ibid.

REFERENCE TO AFGHANS, AFGHANISTAN, KABUL ETC AS FOUND IN THE POETRY OF IQBAL.

Bang-e-Dara. included the Kuliya-e-Urdu (6th:Editions:84)

<u>S.No.</u>	<u>Name of Poem/Content.</u>	<u>Pages.</u>	<u>No of verses.</u>
1.	Havab-e-Shikwa. ۱۳ شکرو	202	1
2.	Tul-e-Islam. طلوع اسلام	268	1
3.	Taul-e-Islam. طلوع اسلام	270	1
4.	Taul-e-Islam. طلوع اسلام	273	1
5.	Zarifana Kalam. ظریفانہ کلام	286	1

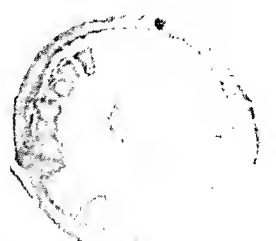
Bal-e-Jibrail. بار جبریل included in Kulliat-e-Urdu (6th Edition 1984)

6.	On the tomb of Sanai.	22-28	45
7.	Written in Kabul.	31-36	30
8.	Nadir Shah Afghan.	153	4
9.	Khushal Khan's will.	154	5

Zarb-e-Kalim. ضرب کلم Included in Kulliat-Urdu (6th: Edition 1984)

7.	Iblis's message to his political disciples.	146	1
8.	Mehran Gul Afghan-Kay-Afkar. محراب گل افغان کای افکار	163-179	90

<u>S.No.</u>	<u>Name of Poem/Content.</u>	<u>Page.</u>	<u>No of verses.</u>
1.	Asrar-e-Khudi. اسرار خودی	6	1
<u>MUMOOZE BEKHUDI. included in Kulliat-e-Farssi (Ist:Editions).</u>			
2.	Rumooz-e-Bekhudi. رموز بیکدی	157	1
<u>Payam-e-Mashriq. included in Kulliat-e-Farsi (Ist:Edition:1972).</u>			
3.	Presentation to Amanullah Khan.	15-21	81
4.	Neither Afghan nor Turk.	52	2
5.	Neither Nindi Nor Turani.	78	2
6.	The peacher of Islam in England.	136	1
<u>Zaboor-e-Ajam زبور اجم included in Kulliat-e-Farsi.(Ist:Edition:1972).</u>			
7.	Architecture of free people.	193	1
<u>Javed Nama جاوید نامہ included in Kulliat-e-Farsi(Ist:Eduction 1972).</u>			
8.	Ziarat-e-Arwah Jamaluddin Afghani.	59-83	293
9.	Movement towards the palace of Kings of East. 171-180		92
<u>Musafir مسافر included in Kulliat-e-Farsi(Ist:Edition:</u>			
10.	Masnavi Musafir (Travelogue)	55-86	312
<u>Garode-Rafta گردرفتن Edited by Ghulam Rasul Mehr (Ist:Edition) (1959)</u>			
11.	Isbal-e-Aman ایصال امان	74-76	27
12.	Address to Uleman. خطاب علماء	76-	26
13.	Khitab Ba Aqwame Sharq. خطاب بہ اقوام شرق	78-80	26
<u>Total:</u>		<u>865 verses</u>	



Iqbal's Visit to Afghanistan in 1933.

In view of the kind of intimacy that Iqbal had with King Nadir Shah and the interest and involvementⁱⁿ he demonstrated in the Affairs of Afghanistan in general and the over-throw of Bach-Saqa and accession of Nadir Shah in particular, a ceremonial^e visit was long overdue after the success of Nadir Khan as King of Afghanistan. It is rather very intriguing that Iqbal was not invited earlier by ~~the~~ this royal friend enthroned in Kabul. Iqbal was particularly the lieutenant and non-official charged^{-de-} affairs of Nadir Khan in exile. It looks rather strange that Nadir Shah after achieving success in 1929 could not have remembered his selfless friend for four long years till October 1933. The reasons may be many, some convincing but some not so convincing. The biggest reason that can be advanced in favour of Nadir Khan could be that after gaining ascendancy in Kabul after a bloody insurgency, the Shah remained busy in the consolidation of his position and could not find time for reviving old memories. But these memories were neither un-pleasant nor very old. The Shah was in full control of Afghanistan in 1929 and^{had} all the power in his hands from then onward. ~~He~~ had by then overcome all the resistance and opposition on political fronts.

The Irony of the situation is that on the one hand Iqbal was girding his loins all along for the promised visit and was anxiously waiting to receive the invitation which was not there, while on the other hand the hosts were simply unaware of the burning desire of the guest. After the formal ascension to throne by Nadir Shah on October 12, 1929, Iqbal expected the invitation to arrive any moment. His desire for visiting Afghanistan was sharpened when the Afghans Consul General told him sometime in March-April 1930 that he (Iqbal) might be invited by the King on the occasion of Jashn-e-Istiqlal of Afghanistan which was going to take place in August that year. Time passed and there seemed no sign of an invitation. Iqbal, for all his yearning could not convince himself to ask for an invitation. His ego prevented him from doing so. In a letter dated August 9, 1930 addressed to his friend, Moulvi Muhammad ~~Sadar~~ Iqbal expressed his readiness for the visit in 1930

خط بنام مولوی محمد صالح

لاہور - ۹ اگست - ۱۹۳۰

کابل جانے کا امکان ہے۔ آپ ساتھ ہوں اور بھی اچھی بات ہے۔
اگست کے آخر میں قونصل جنرل افغانستان شعبہ ہند (بھلی) نے مجھے کہا
تھا - کہ جشن استقلال کے موقع پر اعلیٰ حضرت آپ کو دعوت دینے کا قصد رکھتے
ہیں - جشن استقلال وسط اگست میں ہے۔ لیکن وسط اگست میں ، میں آل
انڈیا مسلم لیگ کی صدارت کیلئے لکھنؤ جا رہا ہوں۔ اگر موقع پر کابل نہ جا سکا۔
تو کسی اور موقع پر انشاء اللہ ضرور جاؤں گا۔
مخلص
اقبال

TRANSLATION.

There is a possibility of my going to Kabul. If you accompany me, it is well and good. Possibly I may go at the end of August. The consul General of Afghanistan (Dehli) had told me that King of Afghanistan might invite me on the occasion of Jashn-e-Istiqlal which is being held in the middle of August. But in the middle of August I am going to preside over the session of All India Muslim League at Lucknow. If I could not proceed to Kabul this August, I will go, Inshallah, definitely at some other occasion.

Lahore- August:9, 1930.

Sincerely Iqbal.

Given the efforts Iqbal put in to hold aloft the cause of Afghanistan, it is incomprehensible that General Nadir Khan after donning the mantle of King Nadir Shah could have become totally oblivious of his connections in India and Lahore, and above all with Iqbal. There were indications to the effect that Iqbal might be invited any moment and it appears that he was being fed on assurance in the years, 1930, 1931 and 1932, which he in turn communicated to his friends. He had all along cherished the burning desire to visit Afghanistan but he was never sure of one, reasons being, first, such assurance never materialized in the past, second he himself had many national and international assignments in fulfil.

It is in this vein that he, at one time, on November 4, 1932, one year before his actual visit disclosed this fact in a letter to Ustad Saeed Nafeesi, An Iranian Scholar of repute to the effect that he might visit Afghanistan in a few week's time:-

”چندى ديگر سفرى با افغانستان درپيش است -

(خط بنام استاد سعيد نفيسى - (ايران) (۱)

" After some time, journey to Afghanistan is being undertaken."

(LETTER TO USTAD SAEED NAFEESI (IRAN)
NOVEMBER 4, 1932,-- FROM LAHORE.

Although Iqbal seems assuredly stating his resolve to go to Afghanistan in November 1932 he was not in receipt of any formal invitation even in September 1933. On receipt of such a concrete signal from Kabul he took no time floating the idea to his friends. But between November 1932 to September 1933 there is nothing to suggest that the visit had to take place in any case. The personal touch and singled out privilege which he deserved and which he worked for during all these years never materialized.

Finally the invitation arrived. Iqbal was contacted by the Afghan Counsul General in Dehli and was extended an invitation on behalf of the King to visit Kabul but this was not a personal honour for Iqbal. This visit was in the context of tendering technical advice with regard to the establishment of Kabul University;

Even for this honour, Iqbal was not specifically singled out. The invitation was for three eminent scholars and educationists who in their own right had the capacity of being selected on merit. This was not a favour to Iqbal, although Iqbal deserved one by virtue of being friend of General Nadir Khan in his hours of dire need. But there is nothing on ~~an~~ apparent record at least to suggest that Iqbal was gratefully remembered by Shah directly or through his Embassy in India.

Though the idea of ouster of Amanullah had the blessing of the British authorities, still the occupation of throne by Bacha Saka was not ^{the} objective of British Overseas Policy. Certainly the British wished for the success of Nadir Khan who was at least not that hostile to the British mode of politics as his predecessor Amir Amanullah Khan was. Bacha Saka, though was allowed to play his part in the ouster of Amanullah Khan, was not a desirable substitute for the dethroned royalty. Besides he had outlived his utility and had no place for adjustment in the scheme of things the British envisaged for Afghanistan. After the exit of the legitimate ruler, the vacuum was required to be filled by a strong figure who not only belonged ^{ad} to the royal family but one who also was acceptable to the Afghan people and their pride. Nadir Shah was such a man. He was supported not only logistically but was extended active help by the British Indian Govt to launch his offensive from the Indian soil.

The success of Nadir Khan was in consonance with the policy objectives of the British rulers. If Iqbal, though moved from within by his pan-Islamism, worked towards the attainment of this goal, the British and more particularly the Afghan Government which succeeded Bacha-Saqa under Nadir Khan must officially have recognised the services of Iqbal. But nothing of the sort happened. This speaks a lot of the ungratefulness of the Afghan monarch personally if not of Afghan people in general. Even when in Afghanistan as royal guest, the fact of Iqbal's total involvement in the success of Nadir Shah in Afghanistan, was never mentioned. Though Iqbal was granted audience by the King, twice yet the intimacy that people of Lahore saw on the Lahore Railway Station between the two luminaries was nowhere visible on the part of the Shah in Afghanistan. No dinner was hosted by the King himself in honour of Iqbal and his friends. No dinner was attended by Shah where Iqbal was invited. In no official speech the mention of Iqbal's services and sacrifices was made. All Iqbal was referred to was as Poet, Philosopher and intellectual which Iqbal was in his own right. But in the context of the Afghan struggle Iqbal had played a very special role to the extent that he offered all his money to the General.

He had become incharge of his campaign in India and even indulged in secret correspondance with the General. This extra-ordinary and over-enthusiastic good will gesture never met a corresponding warmth from the otherside. This belated trip to Afghanistan was arranged in a lack-lustre scholastic ~~envir~~ environment. This was neither planned nor was any reference made at any time suggesting that King or people of Afghanistan owed anything to the people of Indian Lahore or Iqbal for the successful quelling of 'Saqa -Shahi' rebellion. It is true that his companions in the trip to Afghanistan, Suleman Nadvi and Rass Masood, had taken no part in the struggle for restitution of monarchy in Kabul. But Iqbal's case was different, and it should have been given due recognition.

This visit came as if from the blue for Iqbal, as he had at least forgiven Nadir Shah if not forgotten him. Iqbal was an un-assuming scholar and had himself never thought of recognition of his tireless efforts which he put up in the fateful months of 1928-1929. But it was for the King who should have kept in mind the crusade of a lone crusader in Lahore. Iqbal had never expressed his ^{open} desire to visit Afghanistan after the success of Nadir Shah.

There is no evidence on record to have suggested anything to the effect. But the amount of enthusiasm he exhibited after the receipt of a letter of invitation from Kabul amply shows that he was all eyes and ears for the call. For a King in a Muslim country it was not difficult to have played host to a genius of Iqbal's calibre. The King could, if he had liked, have utilized the services of Iqbal for the uplift of Afghanistan. Iqbal was all out for Afghanistan. He kissed the stones and dust of an independent muslim country, the land of his dreams. Had the King invited him to come and stay in Kabul and serve the people of Afghanistan, Iqbal, given the frame of mind he exhibited during his 14 days brief so-journ, would have loved to respond favourably, if the offer had ever been made. But the messenger of Khudi, though, burnt in love for Afghanistan, could not beg for an invitation.

Iqbal was preparing to go to London in 1933. In a letter to Attia Begum on 29th of May 1933 he wrote:-

"There is a possibility of my going to Europe about the end of July. I shall let you know if anything comes out of it." (1)

1) Letter and writings of Iqbal Edited B.A. Dar.

This amply testified that till the middle of 1933, Iqbal was not sure of his visit to Afghanistan. The first mention of this visit was made sometime in August or September of 1933, when he was delivered message from the Afghan Government through her representative Salahud Din Saljooqi in Dehli. In this message Iqbal was asked to visit Afghanistan in connection with the problem of education. Iqbal most probably was told to bring one or two of his eminent friends in the field of education. Iqbal on receipt of this letter sent letters to Suleman Nadvi(1) and Rass Masood (2) which indicated that Iqbal was requested to contact his friends himself and convey to the Afghan Government their willingness to pay the visit.

However the visit~~x~~ may have been for any purpose, it was well represented by people of Superb pre-eminence in their repseive fields of activity, and were well known in the sub-content, with Iqbal being an international prodigy.

They presented the following fields.

Allama Dr. Muahmmad Iqbal.

Intellectual leadership encompassing the virtues of both East and West, representing the Common Musalaman.

1) letters and writing of Iqbal Editor by B.A. Dar.
20 Ibid.

2. Allama Suleman Nadvi.

Religious Leadership, representing the house of Nadva, (Shibli School of thought).

3. Sir, Ross Masood.

Liberal and Westernised educational leadership representing Sir Syed School of thought.

The amount of interest shown by Iqbal to have the visit materialise is borne out by the number of letters and communications exchanged between him and Suleman Nadvi in the forty days that intervened between the invitation and the visit.

For Iqbal the visit was not merely a sight-seeing trip of a foreign country. Afghanistan for him was not like any other country. It was the country of his dreams. Iqbal had never shown so much enthusiasm with regard to visit of any other country. But the prospect of this travel made him almost forget all other things before and during the days of the visit. For his companions and hosts there might have not been any special significance of this journey and they accordingly had planned it like an ordinary academic exercise. But it was a different story with Iqbal. However on the face of it,

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- 1) Iqbal Nama- Edited Sheikh Attaullah Part I P-163
2) Ibid. Page- 170.

this was purely an educational trip and all other considerations, if any, were of secondary nature. The Jashn-e-Istiqlal Festival of Afghanistan was falling on October 13, 1933. Though the Afghan COUNSUL had desired that the eminent guests should reach Kabul on or before that date to participate in the festivities, it seems that he was not particularly directed to make the appearance of guests in Kabul possible on that date. (1) Had that been the case, the consul General through his good offices and diplomatic channels could have seen to it that the royal guests received passports well before October 13, 1933 because the invitation to visit Kabul was extended in the last week of August: or the first week of September. The Indian Government might have had no hesitation in issuance of Passports to the two be-khighted scholars of India at least. This again proves that the Afghan Government or King of Afghanistan had no particular enthusiasm regarding this visit.

However, the poet of the East evinced uncommon interest in this scheme. He was on his toes for this visit. This is borne out by the fact that he wrote as many as 10 letters, one every four days to Suleman Nadvi alone, in the forty days in the intervening period between 10th: September and 19th: October: 1933.

1) " Iqbāl Suleman Nadvi ki Nazar main." by Akhtar Rahee, P-248-49

In the first letter that Iqbal wrote on September:10,1933, he reminds of his earlier letter where-in he has communicated about the proposed visit. In this letter Iqbal solicits the consent of Allama Nadvi for the visit. The letter being in Urdu has been translated in to English and is reproduced below:-

Lahore
10 September:1933.

Respectable(Makhdoomi) Moulana, Assalam-e-Alaikum:

I have sent a letter earlier and am waiting for its reply..... The King of Afghanistan wants to have your ^{advice} ~~advice~~ about the religious education. Perhaps you may receive a formal invitation from Kabul this month. I want to know whether you are willing to go. May be Sir Ross Masood and myself shall accompnay you. I hope you will be fine. (1)

Waiting for your reply.

Muhammad Iqbal,
Lahore.

On September 17,1933, Iqbal wrote another letter wherein it was intimated that the letter signifying the consent of Moulana has been forwarded to the Consul General of Afghanistan, Salahud Din Saljooqi. The letter being in Urdu has been translated and reproduced as follows:

Lahore:

17th: September: 1933.

Respectable(Makhdoomi) Assalam-o-Alaikum-

I have received your kind letter just now and have forwarded it to the Counsul General. I have not yet received a reply from Sir Ross Masood. (1)

Sincered
Muhammad Iqbal.

On October 5, 1933, Iqbal informs the Moulana that a formal invitation as received from the Consul General is being enclosed. He asks the Moulana to apply for passport for himself and for his servant, if any.

The letter being in Urdu has been rendered in English which follows.

October: 5, 1933
LAHORE.

Makhdoomi Moulana, Assalam-o-Alaikum.

I am sending herewith the invitation as received from the Consul General about the date of departure. I shall let you know later, because the issuance of passports will take some time. I hope you will be all right. (2)

-
- 1) ^{Iqbal} ~~1911~~ Nama. Part-I Page- 170
2) Ibid. Page- 170

I am writing to the Consul General for further details. I shall write again when I receive his letter. You apply for the passport in the meanwhile. If you write in it that you have been invited by the King of Afghanistan for some educational advice, then the passport will easily be issued at the earliest.

Sincerely,
Muhammad Iqbal,
LAHORE.

In the letter sent on 9th:October, Iqbal explains the procedure details and asks him to contact the Afghans Consul General 3- Hailay Road, Dehli, English rendition of the letter is given below:-

Lahore

9th:October:1933.

Janab Moulana Sahib, Assalam-o-Alaikum.

I had sent you the invitation received from Afghanistan but have received no reply from your end. I hope you have applied for passport in your District. If any servant is accompanying you, then a separate application for passport will have to be submitted when you receive the Passport, kindly wire me. (1)

1) Iqbal Suleman Nadvī ki Nazar Main. Edited Akhtar Rahi, P-207

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The application for Passport is submitted on a specific form and photograph shall also have to be affixed. If you want to have further clarification, then contact Counsul General of Afghanistan at 3- Haily Road Dehli. Your expenses will be borne by the Afghan Government. From Peshawar you ~~be~~ will be a royal guest.

Please reply immediately.

Sincerely,
Muhammad Iqbal,
LAHORE.

Lahore, 11 October, 1933.

Janab Moulana Sahib, Assalam-o-Alaikum.

Receved your letter today, I had sent you the invitation before 9th October 1933. It is strange that you applied for the Passport so late. Any how Counsul General has written to the Government of India for the early issuance of your Passport. I hope you will receive it in no time. When you receive it, send a telegramme to me immediately so that the date for departure be fixed. I received Sir Rass Masood's letter yesterday wherein he had suggested that we should depart on 19 October from Peshawar. I have written to him we should fix the date after the receipt of Passport. (1).

1) Iqbal Nama Part- I Pages- 172-73.

Please remember that if you want to take a servant along, then a separate Passport has to be got issued for him as well. It is very pleasant in the month of October. Nights are like we have in Shimla. However it becomes colder in the month of November,. We should take appropriate clothes and beddings. This has also been advised by the Consul. An Official from the Consulate will accompany us. From Peshawar onward you will be a royal guest. We will be there for a week or ten days. Rest is Okay.

Hoping you will be all-right.

Muhammad Iqbal,
Lahore.

In the letter written on 13th: of October, Iqbal intimates the final dates of departure from Lahore and Peshawar i.e. 20th: and 21st: respectively. The translation of the letter is as follows:

13th: October: 1933.

Makhdoomi Moulana- Assalam-o-Alaikum.

Sir Ross Masood Insists that we should start from Lahore on 20th: October (Morning) so as to reach Peshawar in the evening and stay there for the night. We should start for Kabul on 21st: from Peshawar. (1)

1) Iqbal Nama -art- I Page- 173-74.

You should reach Lahore on the 19th: (Evening) or 20th (Morning). I hope you would have received your Passports before this date. I may receive my passport tomorrow. However the Passport for the servant may be received 2 or 3 days later. Hope that you will be fine.

This is also possible that you may join us on the morning of 21st October at Peshawar. If we reach earlier, we will send some one for you at the Railway Station. Please write in detail about your Programme.

Sincerely,
Muhammad Iqbal.

In the letter of 14th October, Iqbal insists that Allama Nadvi must reach Lahore on 19th October to enable them to start together. Translated letter is produced below:-

14th October: 1933.

Janab Maoulana Sahib. Assalam-o-Alaikum.

I have sent you a Post Card earlier, and have also sent you a letter in the envelope. All of us will be having passports by 19th October. Now the programme is that we depart from Lahore on 20th October and for Kabul on 21st from Peshawar. (1)

We are making haste because it is very cold in November in Kabul. S. Ross Masood shall arrive in Lahore on the evening of 19th. You please, also reach on 19th October or 20th: morning, at such a time that you may board the Mail Train. The official from Consulate will accompany us from Lahore. Talk to you in detail when we meet. We have informed the Consul about this schedule.

Sincerely,
Muhammad Iqbal.

In the second letter of 14th October, Iqbal reiterates his desire and requests that all three should start together. This letter displays Iqbal's anxiety over delay in the issuance of Passport to Allama Nadvi. Letter as translated is given below:-

14th: October: 1933.

Makhdoomi.

Received your Post Card just now. I have already sent you an envelope. You please reach Lahore on the evening of 19th: October. From here we shall start on 20th: October. Syed Ross Masood shall reach on 19th: You please also write to Consul General that you are reaching Lahore on the evening of October 19th: (1)

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If you receive Passport on 17th: then do not wire me. Instead inform the Consul General and reach Lahore on 19th: evening.

Sincerely,
Muhammad Iqbal.

In the final letter to Suleman Nadvi on the subject, Iqbal asks him to reach Peshawar on the morning of 21st:October and promised to send some one to Railway Station. The English rendering of the letter is given as under:-

18th:October:1933.

I received your telegram yesterday, from which it transpired that uptil 17th:October: you had not received your passport. May be you will receive it on 18 or 19th, we, Ross Masood and myself, will start on 20th:October from Lahore. All the arrangements have been made. If you could reach Peshawar by 21st:Morning, it is well and good, we will be staying in Deen's Hotel which is near the Peshawar Cantt: Railway Station. You please wire us at that address. We will wait for your train and send some one to the station to receive you. If you can reach Lahore on 19th: Evening or 20th:Morning, then purchase ticket upto Lahore only as I have already informed you through telegram. (1)

If this is possible, then buy ticket up to Peshawar Cantt. All the expenses shall be paid. I hope you will be fine and we will enjoy your company.

Sincerely,
Muhammad Iqbal.

Iqbal had made all the arrangements on the evening of October 19 and he was in no mood to do his routine work on that date. This is borne out by a chit which he wrote on 19th October to Professor Muhammad Sherani. Some pupil or correspondent had written a letter to Iqbal about some academic issue which had warranted a detailed reply and Iqbal was mentally occupied on that date, so he referred the letter to Professor ^{Muhammad} Mohand Sherani, a scholar and linguist, to give a reply on his behalf. Iqbal's direction was minuted on the envelope which was addressed to him. The contents of the envelope are rendered in English and reproduced below:-

19th: October: 1933.

Dear Sherani Sahib.

I am proceeding to Kabul and hence have no time. You please give the reply of this letter to the writer of the letter and tell him that as I (IQBAL) was going to Kabul hence could not answer the letter myself.

Sincerely,
Muhammad Iqbal.

The apparent purpose of Iqbal's visit was to tender academic advice to the Afghan Government regarding the establishment of a University in Afghanistan. This is clearly borne out by the statement of Iqbal issued on 19th: October 1933, just two days before his departure to Afghanistan.

The statement reads as follows:

Statement on the proposed Afghan University, published on the 19th October 1933.

" An educated Afghanistan will be the best friend of India. The building of a new University at Kabul and the development of the Peshawar Islamia College, into another University on the western border of India.

Will very much help in the uplift of the shrewd Afghan tribes who inhabit the country that lies between our frontier and the Afghan Frontier.

His Majesty the King of Afghanistan invited us to advise his Education Minister on matters connected with the proposed University at Kabul. We felt it our duty to respond to his call. It appears from the various publications emerging from Kabul that the younger generation of Afghans are thoroughly in earnest about modern knowledge, and its co-ordination with their religion and culture. The Afghans are fine people and as Indian it is our duty to help them to advance as much as they can. There are very clear indications of the development of New Consciousness in that people, and we hope we may be able to advise them on matters of Education in the light of our Indian experience. Personally I believe that complete secularisation of education has not produced good results anywhere especially in Muslim land. Nor is there any absolute system of education. Each country has its own needs and its educational problems must be discussed and solved in the light of these needs. " (1).

As till October 20th:1933 Suleman Nadvi had not reached Lahore the two friends left by themselves alongwith their Secretaries. Professor Hadi was going as Iqbal's Secretary while Barrister Ghulam Rasool Khan was accompanying Ross Masood as his Secretary. Professor Haid was the nephew of Nawab Mohsinul Mulk. He did his Doctorate in Persian from London later. Ghulam Rasool had stayed for some time in Kabul during the reign of Amir Habibullah Khan in 1910 and had worked in the Education Department of Afghanistan. So he was very helpful in Kabul.

Nazir Niazi in his book " Maktoobat-e-Iqbal Page-118 also claims that Iqbal had wanted to take him (Nizir Niazi) along but he (Iqbal) did not know his whereabouts and as such could not contact him. He asserts that after his return from kabul, Iqbal himslef disclosed this to him. He said, "I told him that had I known this earlier, I would in any way have accompanied him." (1) This statement seems incredible in many ways. But the great contradiction lies in itself. In this statement Nazir Niazi declare that the journey to Ka²bul took place in September, 1933 and Iqbal and his companions stayed in Afghanistan during the whole month

1) Maktoobat-e-Iqbal Ed: Nazir Niazi. Page--- 118

of October and came back in November that year. So Nazir Niazi stretches the tenure of travel from brief 14 days to at least 44 days which speaks for itself that he (Niazi) was neither so close, nor had he read the whole story of Iqbal's Mathnavi Musafir or Suleman Nadvi's travelogue, "Saire-e-Afghanis"

Sir Ross Masood who was recently married, had desired to take his wife on this tour also. In fact it was the desire of Mrs. Masood. (1) So Ross Masood contacted Iqbal through a letter and sought his advice. Iqbal had great love and regard for the Masoods, but for him this visit was not a mere private joyride. He advised him not to do so, because they were going there as representative of Muslim scholarship and educational thinking of India. Taking a non purda-observing newly-wed lady alongwith them might run counter to the image and spirit of the visit. This advice was accepted by the Masoods and the idea was dropped.

Besides this Iqbal would have thought that Afghanistan being a backward mountainous country might not present prospects of a comfortable journey at least for a lady. However Iqbal alongwith Ross Masood and their secretaries started their journey ~~to~~ by train on the morning of October 20, 1933, and travelling whole day reached Peshawar on the same day late in the evening.

This was the first and the only visit of Allama Iqbal to Peshawar. There is ^a controversy regarding the station where they alighted in Peshawar. Peshawar as now had ^{two} ~~the~~ Railway Stations one in city and the other in Cantt: According to one account Allama and his companion Ross Masood disembarked on the City Railway Station and they were brought in a procession through the Bazars of Peshawar, including Qissa Khan, and were brought to Dean's Hotel where they had to stay for the night. This is the version of Moulana Fazle Mabood who states that Professor Khial Bokhari alongwith other students of Govt High School, Peshawar City took active part in the procession and chanted slogans welcoming the poet of the East. This story was related to the journalists by Moulana (1) but this story was denied by Khial Bokhari (2) The other version is that they alighted at Cantt Railway Station according to the programme ^{where} among others, Sir Sahibzada Abdul Qayum Khan, the then Senior Minister of NWFP, welcomed the Royal Guests. Professor Imdad Hussai Beg and Dr. Abdul Wadood Qamar were the two witnesses of the scene. (3) They say that it was late in the evening around 7-00 to 8-00 P.M. that the train arrived and they alongwith other students of Islamia College Peshawar were there to receive Iqbal. Sir Sahibzada insisted that the guests should stay with him in his official Bunglow,

1) Nawai-Waqt January 17, 1988

2) Interview Zahoor Ahmad Awan dated 19.1.88

3) Interview Zahoor Ahmad Awan dated 25.1.88.

situated opposite the Cantt: Railway Station, but Allama desired to stay in the nearby ~~Dean's~~ Hotel where Official reservation had been made for the guests by the Afghan Consul at Peshawar. Allama pleaded that he had to say his un-said prayers and wanted seclusion and rest. The guests were served with cold drinks and after staying for a few minutes with Sir Sahibzada and exchanging pleasantries with those present on the occasion, the guests moved to the nearly ~~Dean's~~ Hotel (1) There was no question of any procession at that time of the evening in the unlit Peshawar of 1933. The arrival of Iqbal was not given suitable coverage in the Press which might have made the occasion a public one warranting a procession at 8-00 PM in the evening. The story narrated by Professor Imdad and Doctor Qamar seems plausible. The guests retired around 9-00 PM, had their supper in the Hotel and went to sleep as they had to travel to Kabul the next day in the morning. So the first and last visit of Iqbal to Peshawar was consumed in sleep and as he returned to India via Quetta, there was no question of his coming to Peshawar on return. While Suleman Nadvi was not accompanying them, this journey by road to Kabul remains un-reported in detail. This journey, though only less than two hundred miles, might have taken two days.

1) Interview Professor Imdad Hussain.

In Peshawar besides other people they were joined by the representative of Afghan Government, Mr. Sarwar Khan Goya. He was appointed Protocol Officer during the visit of royal guests to usher in and accompany them till their exit from Afghanistan. (1) Sarwar Khan Goya was the grand son of famous Sardar Abdul Qudus Khan of Amir Abdur Rehman's times. He was fully conversant with English, Arabic and Persian languages. Besides he had a very fine taste for poetry. He was a member of Royal Literary Academy of Afghanistan. His articles used to appear in Kabul Magazine. He was later appointed Advisor for Education to the State of Afghanistan and visited Pakistan in 1967 and read a paper on Iqbal at a Iqbal Day. In this article he claims to have received some letters from Iqbal which he has treasured.

On the morning of 21st:October, both the royal guests alongwith their Secretaries started their journey to Kabul in a specially provided car.

Details of this travel are not available any where as Iqbal wrote the minutes of the visit in a poetic form without any detail in prose.

1) Maqalate Yooma Iqbal, compiled by Yaqoob Tofiq. P-30

Because we come to know that they reached ~~Kabul~~ on 23rd October, most probably in the evening, thereby meaning that between Peshawar and Kabyl they might have broken their journey somewhere in or around Jalalabad for rest and overnight stay. Arrival of Suleman Nadvi, later, on 26th: October: 1933, at 8-00 PM proves this fact because he had started his journey from Peshawar on 25th: and certainly took two days to reach Kabul.

The guests on reaching Kabul were lodged in the second story of the Royal Guests House situated in the newly constructed part of Kabul called "DARUL-AMAN". (1)

On arrival on 23 October, they stayed for the night in the 'Mehman Khana' all by themselves and had their dinner in the Guest House and were allowed to take rest till next morning when formal meetings with the authorities of Education Department of Afghanistan took place on 24th and 25th October morning. The notes of these meetings were taken by Ross Masood. (2)

It appears that the formal business meetings on two successive mornings had concluded and their advisory mission was complete in these two meetings as no third formal meeting has been reported.

1) Iqbal ki kahani by Dr. Zaheerud Din.

2) Iqbal Nama (1) page 175

The rest was just ceremonious, lunches, dinners, feasts and receptions.

On the afternoon of 25th the guests were granted formal audience by King Nadir Shah. This meeting lasted for a pretty long time. During their meeting, the time for evening prayer arrived. At this moment Iqbal implored the king to lead the prayer. The King was reluctant. But Iqbal insisted and told him that he had a life-long desire to offer one prayer of his life which was led by a benevolent King. Now there was time for the realization of the dream. "Please donot deprive me ~~of~~ this opportunity. To-day I will offer my prayer and you have to lead it." (1) Iqbal has immortalized this unique prayer in his poetial travelogue, ' Musafir'

Earlier Iqbal presented to the King a copy of the HOLY QURAN which the king accpeted with great reverence and gratitude. Until the evening of October 26, Suleman Nadvi had not reached Kabul, neither was there any formal reception arranged for the guests.

On the evening of 26, around 9-00 PM a formal welcome dinner was arranged for the delegates from India. This dinner was hosted by Sardar Hashim Khan, Prime Minister of Aghanistan at his residence. (2)

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- 1) Iqbal ki Mahani by Zaheeruddin Page-96-97
- 2) Sair-e-Afghanistan, by Suleman Nadvi.

The arrival of Suleman Nadvi, was eagerly awaited and Sarwar Goya, Protocol Officer, was there to receive him. According to Suleman Nadvi, it was 9-00 Clock, in the evening that he reached Kabul. When arrival of the new guest was reported to the Prime Minister, he immediately instructed that Suleman Nadvi might also be brought to the dinner. A telephone to the effect was received in the Guest House. Iqbal and Ross Masood were ready to move, So Suleman Nadvi had to start immediately even without changing his clothes, which he very much wanted to. Two Cars were waiting outside the Guest House. In one car sat Iqbal, Suleman Nadvi and Sarwar Goya, while the other one carried Ross Masood, Professor Hadi and Dr. Ghulam Rasool. (1) It was only a few minutes driving distance between the Guest House and the Prime Minister's Palace. After a few minutes of the arrival of the Indian guests, the host Sardar Hashim Khan came out of his room to receive them. Sardar Faiz Muhammad Khan, Minister for External Affairs of Afghanistan introduced the guests of honour. Ministers, VIP's and elite of the City were also invited to attend the dinner. After the exchange of formal pleasantries, the guests were led to the dining room by the host himself, (2).

1) Sair-e-Afghanistan, Suleman Nadvi.

2) Sayahate Iqbal, by Haq Naqaz P-211.

The European style dining table was tastefully decorated. Iqbal was wondering whether they were in Kabul or in some civilized city of Europe or India. (1)

During the courses of the dinner, the guests talked about various topics in a relaxed and friendly atmosphere. Ross Masood narrated episodes of his Japan tour. Dr. Iqbal discussed the philosophical points and ideas in a pleasant informal manner. During the table talk, Sarwar Goya, quoted various articles published in the magazine. 'Kabul' which debated the question as to who was the first person who introduced Islam in Kabul (2). He posed the question to the guest from India, Moulana Suleman Nadvi, the most learned of them in matters of religious information who informed the gathering that "MUQATIL BIN HAYAN" a Khorasani, scholar who had fled from Abu Muslim Khorasani was the first person to whom goes the honour of introducing Islam in Kabul. This scholarly spontaneity was very much appreciated by the hosts. Sardar Faiz Muhammad Khan, who had served in Amanullah's times as Education Minister and was External Affairs Minister at that time, gave a detailed exposition of his knowledge of Indian History. He spoke of Morya Family's rule of Punjab old empires and Afghanistan's relation with the plain countries. (3).

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- 1) Sayahate Iqbal/Haq Nawaz.
 - 2) Saire Afghanistan.
 - 3) Sayahat Iqbal.

P-212

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After the dinner, the guests alongwith hosts moved over to an other room where they smoked and drank green tea in a more relaxed atmosphere. At this moment, the host Sardar Hashim Khan enquired whether the Guests, would like listen to the music and songs, sung by the Professional singers. Suleman Nadvi replied that there was no harm if the song was not accompanied by the instruments. The host did not follow what Allama Nadvi had said. He thought that Moulana was referring to female singers, and as such he ~~told~~ them that they did not have female singers(Randi-Wandi). They had only male singers. Iqbal nodded in approval. The singers, kept in waiting by the host, were shown in. They sang ghazels (lyrics) of famous Persian poets, Rumi and Hafiz, which transported the audience into ecstasy (1) The next day, 27th of October, was a Friday, a holiday and day of prayer. In Kabul, it was the practice with the King that he said his Friday prayer in different mosques every Friday. It was the turn of the grand mosque near Pule-Charkhi. The royal guests were told of the King's program and so was the King. They were then led to "MAQSSORA" a small room within the prayer hall where the king used to say his prayer. It was large enough to hold many men. After a few minutes of reaching of the guests in the Maqsoora, the king entered the room un-announced.

1) Sair-e- Afghanistan, Suleman Nadvi. Page- 40.

the King entered the room un-announced. The Khutaba was being delivered at that time. No body stood up for him, nor the Khatib paused for a second during his speech. When the King Nadir Shah was entering the door of Maqsoora, a tall, slender old man approached him. He hugged him and kissed him on the face. The Shah returned the love in the same way. The king brought the man in the room. This man was wearing an Arabic head-gear over his tattered clothes. As Iqbal and Ross Masood had already met with the king, it was the first encounter between Suleman Nadvi and the King. So Sardar Faiz Muhammad Khan, introduced the Moulana to the King (1)

The King greeted him with great reverence. After the prayer, the King introduced the poor old man to his guest. He told them that man was a syed, a pious man and an old acquaintance^{instance} of his. This gesture of the monarch impressed the guests coming from a slave country, who could not imagine that such a thing could ever happen.

Dr. Iqbal at this moment exclaimed, " It is today that I have understood why Juma prayer is not said in a Darul-Harab. (دارالحرب)

Suleman Nadvi told him " today you have seen the practical manifestation of your verse (1)

ایک ہی صفت میں کھڑے ہو گئے محمود و ایاز
تہ کوئی بندہ رہا اور نہ کوئی بندہ نواز -

1) Iqbal Suleman Nadvi ki nazar main.

After the prayer, the King left and they walked out of the mosque in a liesu~~lly~~ fashion. A res~~pe~~ctable and educated person, whose name could not be ascertained, accompanied them and engaged them in talking in various topics. The discussion revolved around the question of Chinese Turkistan and her future. (1)

Dr. Iqbal spoke most~~of~~ the time and and said" Europe during her rena^{is}sance placed much of the emphasise on the naval strength which resulted in transfer of travel, trades and commerce through the means of waters. They connected East and West by means of ships. But a situation is ripening wherein a point of view is emerging whereby the utility and importance of these sea routes may fade into insignificance. In future Middle East will be the connecting link between the East and the West and in such a case surface routes shall become more important than the traditional water ways. Trade would be conducted and carried by the motor cars, buses, Aero-planes and trains, be it East or West. As the best surface route passes through the Muslim world, a great political, and economic revolution will take place in these parts of the world." (2)

This conversation was held in Persian and has been translated into English. This discussion would have lasted longer, but

- 1) Sair-e-Afghanostan. by Suleman Nadvi Page- 40
 2) Iqbal Suleman Nadvi ki Nazar Mian.

the guests arrived at their abode, They ate their lunch there. They then briskly made preparation for their arranged visit at 4-00 P.M. with Mulla Shore Bazar, a religious scholar of Afghanistan, who had taken part in the 1918-19 war of Afghanistan and through his fiery speeches had roused the tribal belt of India against the British. General Nadir Khan was leading the armies in that war. Mulla Shore Bazar was given the title of Noor-ul-Mashaikh (Light of Saints) by the Nadir Shah's Government. (1) His real name was Fazal Umar and he was well known in Afghanistan and India. He had millions of followers. At the earlier stages he supported Amanullah Khan but when his social reforms went beyond a limit, he broke ~~but when his~~ up with him and migrated to India and stayed till the ~~usher~~^{ouster} of Amanullah and execution of Bacha - Saqa. He played a very important role in both these events and as such had a strong position in Afghan politics. On ~~Occasion~~ to powerr of Nadir Shah, he was taken Minister for justice in the King's ~~h~~ cabinet but he could not continue for long and had to abandon his mundane occupation in favour of his religious activities. He had met Iqbal in Lahore but had no acquaint^{an}ce with the rest of them. His residence was situated ~~in~~ⁱⁿ street of the old City. The car that took them to Shore Bazar's house stopped at the turn of the street.(2)

Moulana Fazal Ahmad led them into a big room which had one bed on the one side,

1) Iqbal Suleman Nadvī ki Nazar Main

2) Ibid.

while the remaining ground was spread with ordinary sheets. The Mulla was sitting in that bed. He welcomed them warmly. He mis-took Suelman Nadvi for Suleman Phulwari, another religious scholar of India, but was corrected by the guests. They talked about the event that led to the rise and fall of Bacha-Saqa. (1) The guests were served with tea. After a while they took leave of him. The Mulla presented packs of dry fruit to the guests.

After this meeting the guests from India were to attend a reception arranged in their honour by the Indian Muslim who had migrated to Afghanistan at one time or another or who were serving or trading in Kabul. The reception was arranged in a garden by one Allah Nawaz Khan, an Islamia College, Lahore student who alongwith his eleven friends had migrated to Afghanistan during the period of first world war. He originally hailed from Multan. He had hepled Nadir Khan when he was struggling to oust Bacha Saqa. To this reception were also invited the following dignitaries. (2)

- 1) Sardar Faiz Muhammad Khan, Minister for Foreign Affairs Afghanistan.
 - 2) Moulana Saifur Rehamn, Ex Treacher, Fateh Pur Dehli.
 - 3) Moulana Muhammad Mian Alias Mansoor Ansari.
 - 4) Moulana Muhammad Bashir , President Jamal M Mujahideen.
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- 1) Sair-e-Afghanistan by Suleman Nadvi.
- 2) Iqbal Suleman Nadvi Ki Nazar main. P-257.

The garden was a picturesque one with fountains here and there. Rass Masood was suffering from Cold and Flu, so fountains were stopped at the request of the guests. At one moment some one opened the fountain and the water gushed out in gusty exuberance. It was immediately closed. Sardar Faiz Muhammad concocted a verse on the occasion in a light vein:-

گوهر شہسوار می سازد نثار پائے تو -
 رفته از خواره مقصود دگر کے دار آب -

The fountain is installed here to make pearls out of water to be strewn in your feet. If this is not the case, then what is the use of fountain emitting water. (1)

The first line of the couplet was versed by some poet while Sardar Faiz Muhammad introduced the second one out of his own imagination. This spontaneous recited of the verse created a lively atmosphere. The friends asked Iqbal to reciprocate the feelings of the hosts in a befitting poetic form. Iqbal after thinking a while changed the first line and repeated the second one, thus making it a really meaningful reply which expressed the sentiments of the guests who were over-whelmed by the love and affection showed to them by the hosts. (2).

1) Sair-e-Afghanistan by Suleman Nadvi.

2) Iqbal Suleman Nadvi Ki Nazar main. Page- 257/

The verse thus ran as follows:-

'فرد قمره' سی شمارد قمر احسان شما -
ورنه از خواره مقصود بوگر کے دارد آب -

(The fountain through its pearls is counting the number of favours hosts have showered on guest, otherwise what is the use of emission of water by the fountain).

The first line versed by Iqbal is incomplete as a word or two are missing in it. Suleman Nadvi states that he could not remember the full text of the first line (1) However it conveys the meaning.

After the tea, formal speeches were delivered by the spokesmen of both the hosts and guests. Moulana Bashir Ahmad while speaking on behalf of the hosts, thanked the Afghan Government for inviting such eminent intellectuals to the soil of Afghanistan. (2) Suleman Nadvi was asked by Iqbal and Raza Masood to thank the guests on behalf of the Indian delegation. Moulana in his speech while thanking the hosts for inviting them to the reception, spoke about the India-Afghanistan relations. (3) He told the audience that in the past many wrongs had been done to Afghanistan but now it was time that the Indians, had

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- 1) Saire Afghanistan by Suleman Nadvi.
2) Ibid.
3) Iqbal Suleman Nadvi ki Nazar Main. Page-258
4)

made good the old injustices through their good deeds and haviour(1)
Though Iqbal was not supposed to speak, on the insistance of his friends among hosts, he rose to speak. He spoke briefly on the occasion and thanked them for their love. (2)

After the reception & a group photograph was also taken on the occasion. (3)

As Iqbal and Ross Masood had met the King formally at his Palace on October 25, when Suleman Nadvi had not yet arrived in Kabul, and exclusive audience of the latter was arranged on the evening of October 27th, Friday. So Suleman Nadvi went to the Royal Palace with Sarwar Goya and met Shah Nadir Shah(4)

The King received the guest with great respect. According to Suleman Nadvi they started their Chat in Persian but soon reverred to Urdu, because the King knew Urdu very well and rest of the dialogue was carried on in Urdu. In this meeting the king was all sweetness, humility and tenderness. When the meeting concluded the King stood up. Shook hands with Moulana and saw him off with reverence. (5)

On the next day, the October 28, Prime Minister of Afghanistan Sardar Muhammad Hashim Khan called on the guests.

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- 1) Siare Afghanistan by Suleman Nadvi. (2) Ibid.
3) Iqbal Suleman Nadvi ki Nazar Main. Page-258
4) Ibid. (5) Ibid.

at the royal guest House as gesture of courtesy and stayed with them till 3 in the After-noon. He lunched with the guests and talked intimately about the problems faced by the Muslim world and more particularly Afghanistan. (1) Ross Masood emphasized the importance of mineral resources and construction of infrastructure for its development. He elaborated that by mineral development he did not mean trade of precious stones. What he meant was exploration for oil and other metals which abound in the area. Sardar Hashim explained the development activities. (2)

Iqbal laid stress on construction of roads and development of the surface routes. He opened that in future Afghanistan and Middle East would emerge as most important areas in the geo-politically sense. (3)

At 4-00 PM on the same day, a tea party was thrown in honour of the guests by Shah Muhammad Khan, Defence Minister of Afghanistan. This party was also attended by the Elite of the town and lasted for 3 hours. In this gathering discussion revolved around the affairs of Afghanistan. (4).

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- 1) Iqbal Suleman Nadi Ki Nazar Main.
 - 2) Ibid.
 - 3) Ibid.
 - 4) Ibid.

At 7-30 PM a dinner-cum-reception was hosted in their honour at Hotel Kabul, by the Kabul literary society. (انجمن ادبی کابل)

_____ which was the most prestigious state-sponsored Royal Academy of letters whose membership was a state honour. Every body envied its membership as aside from official patronisation., it promised state stipends for the members. This gathering was attended by the Select intellectual elite of the town. Prince Ali Ahmad Khan Durrani, as Ex-student of Islamia College Lahore, and a very high positioned official of Afghan Secretariat was Secretary and incharge of the ceremony and Society. (1) The Society published a prestigious academic and literary monthly titled '(Kabul)'. Before Iqbal's visit to Afghanistan in June 1932 the journal had carried a poem about Iqbal and his Philosophy in the tone and tenor patterned on Iqbal,. Persian text of this poem alongwith its English rendering is given below:- (2)

نظم به عنوان -
"پیام اقبال به ملت کوهسار"

"Iqbal's message to the Nation of mountains."

صبا بگوئی با افغان کوهسار زئی - بمنزل رسد آن ملت که خود نگراست

O. Yes, Breeze, Go and tell the Afghan residing in the mountains, through the fluty medium of your communication. Only those nations reach their destination which have prepared up ego and who respect themselves.

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- 1) Saire Afghanistan by Suleman Nadvi, Page- 68-89 Islami Talim, Iqbal Number P-4.
 - 2) Iqbal Afghanistan Main. by Dr.M.Raiz Aimaath 1917- Page-167

مرید پیر خراباتیان خود بین شو -
نگاه او ز عقاب گرسنه تیز تر است -

O. you immersed in intoxications, strug off this way of life
and learn to know and respect your self. The one who realises
his Ego has his sight and vision grow sharper and stronger than
hungry Eagles. ضمیر تست که نقش زمانه تو کشد -
نه حرکت فلک است این نه گردش قمر است -

It is you and your soul that has the potential for carving
out your own destiny. The movement of heavens or of the moon has
nothing to do with it. دگر بسلسله کوهسار خود بنگر -
که تو کلیمی و صبح تجلی دگر است -

Do not go after the physical chains of mountains. Turn
inward and vision the unending chains of your own internal heights.
You are your own Moses and have your own celestial lights.
یکم است ضربت اقبال و ضربت فرهاد -
جز این که ترشه مارا نشانه بر جگر است -
The strength and power of Iqbal and the legendary love of

Farhad of Persia are indential, except that the target is our heart. (1)

1) Ibid.

The literary function was very interesting and many speeches including that of Iqbal were delivered on the occasion. First to speak was Shahzad Ali Ahmad Khan Durrani, the President of the Society.

The translation of the Text of his welcome address is given as under:-

Respectable Scholars:-

Let me offer my feelings of sincere love to the guests ~~on~~ on behalf of the writers and pen-men of Afghanistan. We welcome you all.

India, a vast country, had always been the cradle of great scholars, poets and literatures such as Bedil, Saib, Aspahani, Kaleem, Talib Amli, Faizi, Fayyaz and Shibli Naumani. Today this land is represented by great philosopher ^{poet} ~~pr~~, Iqbal, and renowned sons of Indian territory like Sir Ross Masood, Allama Suleman Nadvi and famous Professor Hadi Hasan. Definitely this Asian sub-continent is the abode of scholarship and we ~~revere~~ them all. Bright stars had always shown on the horizons of India., which in turn had illumined the fame of Asia through their deeds and contribution. (1)

1) Sayahate Iqbal By Haq Nawaz. P-217-18.

Great Aligarh University, considered to be a grand centre of knowledge for the whole of Asia, was established by its illustrious son Sir Syed Ahmad Khan, who symbolised courage, patriotism and love of Asia.

Allama Iqbal through his peerless poetry has included the spirit of strife, struggle courage and collective thinking. Love for Islam and Asia is the Hall-mark of his writings. All this amply manifests the efforts and courage of the sons of India. (1)

Respected Scholars.

India does not have an exclusive claim over your beings. The whole of Asia is your spiritual abode, although the centre of your high ideas and activities is the soil of India's territory. Asia and Afghanistan pray for the resurging greatness of the East, which is also the turning desire of your hearts. Although our land, Afghanistan, may not offer the pleasures of European highlands, because our country has not yet witnessed material development and its attendant boon, and as such the outsiders may find travails of travel and stay as unbearable, still we have under our feet the great land of Mahmood of Ghazna and abode of Ghories and Abdalies, visit of which may cause an exciting envy in scholars and discerning ones. (2)

1) Sayahate Iqbal by Haq Nawaz, Page- 218

2) Ibid.

" It is here where were born and lived luminaries like Ibne-Sina, Balakhi, Sanai, Ghaznavi, Unsari, Asjadi, Daqiqi, Faryali and Syed Jamalud Din Afghani. Every body knows that in Afghanistan resides that nation which loves Islam and which is proud of its Asiatic culture and character. This city is the capital of a benign King Muhammad Nadir Shah Ghazi who has the success of Islam and Asia Close to his heart.

While I conclude, I express our thanks to you for honouring our land with your presence. We pray for the success and greatness of you and your great Indian Nation." (1)

After the welcome address the renowned poet of Afghanistan Qari Abdullah Khan was invited to recite a poem in honour of the guests from India. The poem bore the stamp of love for Iqbal. The poem alongwith its English rendering is given below:-

عزیزان زہدوستان آمدند -

در افغانیان مہمان آمدند -

Friends from N India have arrived as guests of people of Afghanistan.

در آنان یکے دکترا اقبال هست -

سخن پرور اقبال مالِ شہادت

One of them is Dr. Muhammad Iqbal Master of Superb

poetry and a person fully immersed in the knowledge of Indian affairs. (2)

1) Ibid.

2) Iqbal Suleman Nadvi ki nazar main. Page- 260-61.

ادیب سخن گستر و نکته سنج -

کہ ہر نکته اش بہتر آمد ز گنج -

Literature, poet and intellectual par excellence,

sparks of whose intelligence are more valuable than pearls and gems.

چمن گردہ طرز رنگین اوست -

شکر پارہ حرف شیرین اوست -

His colourful style has converted everything into flowery garden. His poetry is as sweet as the places of sweet meat.

زند طعنہ آہنگ او برق را -

کہ خواہان بود نہفت شرق را -

He also desires to illuminate the world of the East and as such his poetry is a challenge unto the lightning of skies.

نوین شیوہ را بہ سبک کہن -

در آ میخت از قدرت علم و فن -

With the power of Pen and talent, he metamorphosed the old world into a new one.

چون اندر سخن جادہ نو گزید -

پیامش ز مشرق بہ مغرب رسید -

He devised ^wnewer paths in the realm of poetry and as such his voice spread from East to the West.

سخن را در آ میخت چون علوم -

از و زندہ شد طرز مولائے روم -

As he made a fine blend of poetry and philosophy, the style and ~~an~~ content of Moulana Room erupted into rejuvenation. (1)

1) Ibq1 Suleman Nadvi ki Nazar main.

چون فکرش پئے فیلسوفی گرفت -
 طراز سخن طرز صوفی گرفت -

When his thought occupied the domain of philosophy
 he was able to create new genres in the realm of Sufism.

نوازش هم آهنگ با نفع صو -
 که افسردگان را در آرد بشو -
 His voice is like the divine call of the 'Soor'
 which creates stir in the bodies of dead and disillusioned.

چو بلبل با هنگ کهسار ما -
 زهند آید این طوطی خوش نوا -
 Like a nightingale conversant with the music of
 my terrain this sweet lark has come from India to my
 country. (1)

Rass Masood was then asked to speak on behalf of the
 guests. He delivered the following extempore speech.

My respectable elders and affectionate hosts:-

" I express my pleasure in offering my sincere
 thanks to you all. I am thankful for the kind attention
 and opportunity provided to me. I really can not
 thank you enough for this favour. I want to convey
 the inner feelings and sentiments of Muslims of India.
 We have here amongst us people like Syed Suleman Nadvi,
 who represents the religious Scholars of India, and my
 respectable friend

Allama Iqbal who stands for those scholars who have blended the best of East and West into a soul/stirring combination. I am neither a religious scholar, nor a Poet. I have completed most of my education in Europe, but I am all love and respect for such scholars and poets. I assure you that people of India have uncommon love and regard for you and your country. We want peace, prosperity and development in our beloved Afghanistan. This is why we sincerely desire that Afghanistan, besides being the cradle of Islamic Culture and civilization, may attain what is best and beautiful in contemporary Europe. Although I am very much grateful to you for your love and regards, my heart is brimming with respect and love for the personality of your King. You are fortunate that you have such a person as your king. I am so impressed by him that words fail me to express these sentiments. I shall never forget the moment when I was called to his presence. I firmly believe that your country will definitely prosper under this great nationalist leader. It is now your duty to serve him with full loyalty. I assure you that though a worthless individual myself, whatever help and service by way of guidance, is required of me will be offered at any moment. However, I should say one thing before I proceed further and ^{it is} ~~in~~ that the youth of

Afghanistan must respect their elders lest their internal difference may cause disruption in the national Unity. History bears it out that muslims have always suffered due to their internal differences. So we must learn lessons from our past and remain united for achieving the national goals." (1)

After this speech Suleman Nadvi was asked to speak also. So he had to speak on the occasion.

S. Suleman Nadvi's speech rendered in English.

" Dear Brother, Country-men and lovers of art and literature." To-day we feel ourselves fortunate to have an opportunity of sitting among this gathering. Invitation by the great warrior king to some servants of literature and Scholarship and providing them with an opportunity to sit and talk with the scholars of this country in this gathering is in itself a moment of historic significance.

Dear Friends- Hindustan and Afghanistan were not two different states but were one in the past. These fell apart just one hundred and fifty to two hundred years ago. in the old Buddhist period these two areas were inter-women into one.

1) Ibid.

The stone images and other objects excavated in various parts of this country bear it out. These ~~propfs~~ now decorate the Museums of Afghanistan.

From the dawn of Islam, it were only you through whom religion and also art and literature descended down to the Indian heartland. Ghazni and Ghorī Sultans, though, resided here still their sphere of rule spread over India. Babur and his offspring stayed in India, but their sphere of influence spread over back to Afghanistan. (1) These two states were like hands unto a body. It is after 150 years that these two hands, though not for political Unity, are again getting united for literary and cultural intergration.

Afghan borthers:- Your ancestors have not only physically and materially ruled over India but have conquered this land intellectually and academically as well. Persian Language had for a long time been the literary and academic language of India, and it still is. It was only through you, the people of Afghanistan that we inherited this language. The books of Mir Zahid Harvi, a scholar from Herat were being taught for three hundred years in the Arabic institutions of India as part of curriculum of philosophy. Great Poets of Afghanistan who have their identity of having been born in some part of Afghanistan have lived died and buried in some parts of India.

1) Ibid.

How many poet are ~~ehre~~ there who were born in Ghazna, Balakh, Badakhshan but died at Lahore or Dehli. Those who have studied " LUBABUL- ALABAB" of Aofi know that these poets were interlocked into such an inseperable unity that History, too, can not decide as^{to} their being Lahori or Ghaznavi.

These states were so intertwined that a scholar born here ~~must~~ pass some life in India and vice versa. For example the identity of Masood Sadd Salman who belonged to the second category of poets is difficult to determine.

Brothers in the field of literature and scholarship. What has passed can-not be ~~re~~^eected now. Political distance, cleavage, ~~d~~ifferences and separation~~m~~ we should not discuss. These belong to the dynamies of change, sometime this way, sometimes that way. Political situation always change. political relations sometimes are broken and sometimes are galvanised, but literary and cultural link~~s~~ must abide for ever. The mighty victories of Sultan Mahmood of Ghazna have vanished centuries ago but the literary creations of Hakim Sanai Ghaznavi still abide. His literary conquests have neither vanished nor shall they be. Let us now shake hands of love and respects not like King Mahmood Ghazni, Shahabud Din. Ghorī or the sons of Babur but

like Sanai Ghaznavi, Masood Sadd Salman Lahori, Khusro Dehlvi, Hasan Dehlvi, Faiz Akbar Abadi, and Bedil Azimabadi. Afghanistan had always earned tribute for her physical prowess and material strength. But now it is necessary it should earn tribute due to its intellectual greatness and academic power.

Your literary society deserves all praise and admiration for taking a right step towards this end. I can with firmness state that your magazine "Kabul" is second to none to any Indian or even Asian counterpart.

Dear neighbours. Is it not strange that we know each and every poet and writer of England, France and Germany and appreciate the classics created by them day in and day out, but remain oblivious of the poets and writers of the ^{brotherly} two countries ^{which} are not only territorially close to one another them but also have religious and ethnic affinity. The literateurs of both countries had inseparable academic and literary links as well. But how strange it is that with the passage of just two centuries, we have been so alienated by ~~our~~ circumstances that neither we know of your scholars nor you know of ours.

1) Ibid.

We are extremely grateful to the Society and its magazine 'KABUL' which have provided us with an opportunity to get to-gether with the scholars and poets of the two countries. (1)
Prothers in the field of Scholarships and literature.

Let the politicians remain busy in the ~~gix~~ gimmicks of their trade but we should come forward to cement our ties of love, friendship and relationship for the sake of art and literature. While staying in the territorial boundaries of our countries, we should strive to build a modern academic and literary East through our concerted efforts.

India is busy building it self up through the efforts of its youth and so is Afghanistan. So it is imperative that youth of both the countries repose trust and faith in one another. Although there are lot of bottle-necks in this path, still for the realization of this ideal we should face all the difficulties that come our way.

”بہر یک گل زحمت صد خار می باید کشید۔“

(For one rose, one has to suffer many a prick.) (2)

After the speeches of R^{ass} Masood, Suleman N^{advi} and Professor Hadi Hasan, Iqbal was requested to address the audience. The Speech of Iqbal was a master piece.

1) Sair-e-Afghanistan by Suleman "advi Page- 81-84.
 2) Ibid.

According to Ustad Khalilullah Khalili, Iqbal was looking very very impressive at that time. He was wearing a white turban over a black coat. As was his wont he was holding ~~stick~~ ^a walking stick in his hand. When Iqbal rose to speak he lifted his stick above his head firmly and recited the following verses in an emotional voice. (1)

دو دستہ تیغ و گردون پر خنجر ساخت مرا -

فسان کشید و بروی زمانہ آخت مرا -

I am a double edged sword. I am out of sheath and have been let loose on this world.

من آن جهان خیا لم کہ فطرت ازلی -

جهان بلبل و گل را شکست و ساخت مرا -

I am that world of imagination which has been created for destruction of this ephemeral world.

مئے جوالہ کہ بہ پیمانہ تومی ریزم -

زر اوتی است کہ جام و سبو گداخت مرا -

The new wine that I am putting in your bowl is so hot that it has melted my bowl and ~~bas~~ed.

نفس بہ سیتہ گدازم کہ طائر حرم - تو آن زگر مئی آواز من *** شہنشاہت مرا -

I have such a voice (Poetry) which melts the hearts because ⁹ ~~if~~ am a spiritual bird. If you want to identify me, then do it through the melting quality of my voice.

شکست کشتی ابراہ مرشد ان کہن - خوشا کسی کہ بدر پا سفینہ ساخت مرا -

The boats of thought of the old thinkers are broken but my boat is made for the rivers.

1) Interview of Khalilullah Khalili.

2) Daily Pukhar Islamabad dated 1st March: 1987.

After reciting these forceful lines, Iqbal delivered lengthy speech which rendered in English is ~~given~~ below. (1)

" Although after the speeches of Suleman Nadvi, and Ross Masood, there is nothing left for me to talk about, but as the members of literary society of Kabul (انجمن ادبی کابل) expect me to say^a few words about the welcome address so a few words are offered. I am thankful to the Anjuman for their love which they have expressed for me in prose and poetry. (1)

I also wanted to talk to the youth about some practical aspects. It is my belief that, Art, literature, poetry, music, architecture, painting are all subservient to life, It is because of this aspect in view that I consider art as innovation and creation, and not an instrument of diversion. A poet can construct or destruct a nation. At this juncture when the Government is endeavouring to introduce a new life in Afghanistan, it becomes imperative for the poets of this country to act as true leaders of the younger generation. They should portray the magnificence of life and shun portrayal of death, because when art depicts death or magnifies its effect, then it becomes dangerous and destructive. The beauty which is divorced of power and strength is sheer death Khell.

(۲) دلیری بی قاضی جادو گری است - دلیری با قاضی پیغمبری است

- 1) Sair-e-Afghanistan.
- 2) Iqbal Suleman Nadvi ki Nazar Mein.

(love without force is fantasy and love with force is Prophe~~t~~hood).

I want to direct your attention to a focal point. This relates to an event of life of our Prophet Muhammad (peace be upon him) Once some-body recited a few verses of famous Arab poet Imroul-Qais (*امرأ القيس*) before the prophet who declared that although he was Chief of the poets, yet he was instrumental in leading them to hell." This clearly shows that best talent in poetry sometimes creates adverse impact on the people.

It is not the external contours that determine a nation's life but what really turns a group of people into a nation is their vision. (*تخييل*) imagination which is presented by the poets of that nation, who inculcated high ideals in their nation. (1).

Nations emerge with the help of poets(visionarise), consolidate through the steadfastness of the politicians and die after a state of development. It is my desire that poets and writers of Afghanistan should inculcate in their compatriots a spirit which enables them to understand themselves. The nation which is as-cending the path of development has its ego trained speciallay. But the ego must be trained with complete case.

1) Sair-e-Afghanistan.

So it is the duty of this society ^{to provide} guidance to the thoughts of youth through literature and bestow on them such spiritual strength that they, after the consolidation of their ego, cry out

"I am double edge sword and nature has unaheaahed me. With all my lethallness I am facing the world."

I am that world of thought that the nature while creating me, destroyed many a worlds of flowers and nightingales.

I am a divine bird and my breath melts the heart with the heat of my voice, my being ~~am~~ becomes more pronounced."

I want to emphasise another point. Mussolini has said that Italy should given birth to a millionaire who gets his country out of yoke of Anglo-Saxon debt. Or it may produce a Dante who creates vision of another Paradise. Or as a third option it should procure a colombus who finds abother continent. If you ask me I would say that Afghanistan also needs ^a hero who breaks through this tribal life and effects a national unification. I am happy that Afghanistan has got one such perfect being for whom she has been waiting for long. I firmly believe that his excellency Nadir Shah has divinely been appointed to introduce Afghanistan

- 1) Saire Afghanistan by Suleman Nadvi Page- 81-84
- 2) iqbal Suleman "adi ki Nazar Main. Page- 265.

to the world after consolidating it into a new nation of Asia. It is the duty of the youth of this country to consider this great leader as their leader in matters of education and training because his life is full of sincerity, selflessness, and truthful love for country and Islam. (1)

~~After~~ After the interesting speeches of the intellectuals of India, informal discussion ensued for quite a long time. Iqbal's famous "HUQQA" (a standing pipe) was with him. He kept on smoking from this pipe while taking hearty and relaxed part in the discussion. As it was ^{Late} in the evening, the function terminated and they returned to their rest house at 10-00 P.M. (2)

On October 29, the Court Minister Sardar Ahmad Khan, had arranged an outing to Paghman, a picturesque picnic spot near Kabul. But due to a sudden and unpreplanned meeting sought by King Nadir Shah with Iqbal exclusively, the outing had to be cancelled. The meeting, the last with any Indian Muslim, took place between 4-00 P.M to 5-00 P.M in the Royal Palace. The contents of the meeting never came to light because neither Iqbal himself, nor any body else including Suleman Nadvi reported the proceedings of the meeting. It may be termed as fare-well meeting as the guests were to leave Kabul next day. But it was not a simple fare-well meeting as no other guest was invited. It seems there was much ~~xx~~ more to it. (3)

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- 1) Sair-e-Afghanistan by Suleman Nadvi.
 - 2) Iqbal Suleman Nadvi ki nazar main. Page- 265
 - 3) Saire Afghanistan.

Iqbal too was discreet enough not to divulge anything later in writing or in speaking. May be the death of the King just after a week of their return to India, might have placed the lid on what was discussed between the two. Most probably there was nothing special in the meeting beyond a parting handshake. However the proceedings of this meeting should have found mention in Iqbal's writings, but unfortunately it did not.

However before the meeting at 4-00 PM the guests were free in the morning. The excursion to Paghman might have been planned in the afternoon which because of the sudden Royal audience, was cancelled. In the morning Suleman Nadvi desired to visit a religious school called "DARUL AMAN" He visited this madrassa and examined the syllabus and books taught to the students. He found to his astonishment a complete identity of contents of the courses taught in Kabul and India^h Arabic schools. However the following two aspects surprised him:- (1)

- 1) No student was below the age of 25, 30 or 40, and all of them had long beards.
- 2) The students lacked the spark of intelligence.

Suleman Nadvi thought that this was not due to any inherent weakness on the part of students, but it was because

of the faulty system operative in such schools. He believed if these students were put in the schools of modern techniques, they would exhibit visible signs of brilliance. He opined that it was necessary to reform the syllabus and introduce modern subjects in the system. Social habits of the students should be so reformed as to ensure cleanliness and mental uprightness. According to Moulana Nadvi the status and position of religious scholars in Afghanistan was very sensitive, which with slightest touch might burst. So they were considered sacred cows. But Suleman Nadvi, held the view that if Afghanistan had to change or to live in the modern world, the Challenges had to be accepted by Ulema and all other. The best way to do it was, as a first step, ^{to} revolutionise the pattern, methodology and curriculum of the Education system in Afghanistan. It was in this way that such scholars might emerge who would be able to lead and guide the new generation-differently educated and brought up. (1)

The new breed of religious scholars should also take the driving seat in the field of education and effect constructive reforms themselves. Afghan scholars have performed great deeds in the past and there is no reason to believe that they will not accept the challenges of the future.

1) Saire Afghanistan by Suleman Nadvi.

New vistas have been opened on the front of culture, Art and knowledge. The scholars have many things to do.

According to the assessment of Allama Suleman Nadvi, besides the religious education provided in the Arabic madrassa, there was no comprehensive or uniform system of education operative in Afghanistan at that time.

There were 3 types of schools in Kabul at that time:-

- 1) HABIBIA SCHOOL. After the name of King Habibullah Khan where English Education was provided.
- 2) NIJAT MAKTAB.
(Or Amania) Where German education was provided.
- 3) ISTIQLAL MAKTAB
(Or Also Amania) Where French Education was provided.

(1)

1) Saire Afghanistan by Suleman Nadvi.

After educating the children in one of the systems, they were sent abroad to the concerned countries to specialize in the relevant fields. This clearly shows that only initial language teaching school where established in ~~the-re-~~ Afghanistan and for the language-orientation and higher education the Afghan students were later sent to England, Germany or France,. This created dichotomous confusion in the country. The education, even at the cost of state, became forbiddingly expensive. The amount expended on a single students was enough for running a whole shcool in Afghanistan. This not only was creating lingual, cultural or psychological polarisation between the younger and older generations but was also causing deeprooted divisive tendencies jeopardising the national cohesion putting the future of Afghanistan at Stake. To the same conclusions had arrive Turkey during the world War I. According to the analysis of Suleman Nadvi, this was the basic reason that King Nadir Shah wanted to establish a purely Afghan University, " DARUL-FUNUN-E-KABUL. (1)

Neither Iqbal, nor Ross Masood who took notes and wrote minutes of the meetings of educational Committee on 24th and 25th of October in Kabul could give such a detailed and soul-searching analysis of the Education problems of Afghanistan, as was done by Allama Nadvi.

1) Sayahate - Afghanistan Haq Nawaz P-227

This speaks a lot about the sincerity of purpose of Allama Suleman Nadvi who did not take this trip as mere sight-seeing adventure. He not only studied Afghan educational system while in Afghanistan on a brief visit but also wrote a thoroughly comprehensive prose commentary on the proceedings of Afghanistan journey in the shape of a literary travelogue in prose under the title of "SAIR-E-AFGHANISTAN" which is of paramount historical importance. But for this documentary and commentary, all details of the travel of Iqbal would have been lost, as ~~Iqbal's~~ Iqbal's own versified account "MUSAFIR" is sketchy in detail though rich in poetry.

After Allama Suleman Nadvi's visit to Darul-Aman the Arabic Madrassa in Kabul, probably in the morning, to trio(Iqbal, Suleman Nadvi and Ross Masood) alongwith their secre-- secretaries and protocol officer might have visited the tomb of the first Moghul King of India, Zahirud Din Muhammad Babur, who was buried in the suburb of Kabul. This visit might have taken place around 12 noon or 1-00 P.M. on 29th:October as it is reported that they said their ZUHR Prayer in the Mosque adjacent to the tomb of Babur.(1) The only prayer Iqbal could have been able to offer before 4-00 PM was the prayer of Zuhar (Midday Prayer). ~~Rexx~~ From 4-00 PM to 5-00 Pm Iqbal was with the Monarch.

1) Ustad Khalilullah Khalili - Interview in daily PUKAR. Islamabad, dated March:1st: 1987.

In case of their going to Babur's Mazar after the meeting with Nadir Shah, the prayer time would have been of evening. From then onward the visitors from all walks of life called on them to bid farewell as they were leaving early in the morning next day. October 28 & 29th: was their last day in Kabul and as such the visit to the tomb of Babur must have taken place between 12-00 noon and 1-00 PM or between 5-00 PM to 7-00 PM after his meeting with Shah. But, however, we have an eye-witness of his visit to Babur's Mausoleum. This gentleman is Ustad Khalilullah Khalili, a scholar, intellectual and lover of Iqbal, an Afghan refugee who resided in Islamabad as an Afghan refugee died recently. According to his own statement he was nominated officially to accompany Iqbal and other guests during their visit of October- November 1933. Khalilullah Khalili, in a recent comprehensive interview conducted by an eminent Persian scholar, Miss Mahmooda Hashmi, and published in the March: Ist: 87, issue of daily PUKAR Islamabad, has asserted his claim of being Iqbal's escort during his whole academic itinerary in Kabul and Afghanistan. (1)

Suleman Nadvi, Iqbal or Ross Masood have, however, not mentioned his name in their accounts of the travel.

1) Ibid.

However coming from a very elderly scholar who has reminded in a high official position in the subsequent years and is ~~xxx~~ respected in Afghanistan as a genuine scholar and writer of repute, there is no sufficient justification to challenge the varacity of his assertions. He states that he was given this position of privilege because he was a brilliant student of history and Modern political thought and also because he, a poet himself, was an ardent admirer of Iqbal. He was assigned the duties of a tourist guide to explain the historical background of the sites visited by the Royal guests. He states that he felt ~~over~~-joyed for ~~the-hon~~ the honour because it was ~~twice~~ valuable, one, having his services employed and recognised officially and the other being provided the ^dideal opportunity to be near to the person whom he idolised in the whole of his life.

Ustad Khalili says that people of Afghanistan were aware of the poetry and thought of Iqbal. They knew that Iqbal loved Afghanistan and its people from the core of his heart. The reciprocal love and regard erupted into spontaneous welcomes where-ever the news of Iqbal's visit reached. People thronged in great numbers on the roads and public places where ever Iqbal went. They even waited for hours to catch his glimpse. One day the news was spread Iqbal shall visit the mausoleum of King Babur and also intended to say his prayers in the mosque adjacent to the gardens of the Mazar.

1) Ibid.

Ustad Khalilullah states that the time of Iqbal's visit to Babur's grave was late in the evening, may be between 6-00 AM and 7-00PM as according to him the Sun was slowly terminating his eastern journey and was receding across its Hindu Kush refuge. If this statement is ~~beli~~ believed then we have to say that the visit took place after Iqbal's farewell meeting with King had taken place between 4-00PM to 5-00 PM. In this case then we have to, as well, admit that we can not account for the time between 8-00AM in the morning to 4-00 PM in the evening regarding Iqbal and Ross Masood. Suleman Nadvi in the morning, before lunch, had been able to see the Arabic school but what his other two companions were doing and who came to meet them is shrouded in the mist of mystery. Never-the-leass we have to opt for the evening prayers on the strength of Ustad Khalili's statement.

Before the prayers, the guests entered the premises of the Mausoleum. Iqbal was ^ewearing a black coat having large collars, which were wrapped round his neck. The coat was long enough and reached up to the lower parts of his legs. (1)

1) Ibid.

He was holding his ever present walking stick in his hand. He was wearing white trousers and had a black KARAKULI cap on his head, which was a little tilted towards one side. (1)

Iqbal was looking prominent and impressive in the company of the illustrious guests and hosts. He excitedly reached for the memorial stone and started reciting the verses engraved on the stone in such a rapturous style as if these were descending on him from above. His accent was Hindi but his recitation was masterly. The verses written on the ~~grave~~ stone read as follows:-

پاشاهی کیز جبیش تافتی نورالہ - آن ظہیرالدین محمد بابر پادشاہ

(His royal forehead was illuminated by the godly lights. Such was the face of King Zahirud Din Muhammad Babur.)

با شکوہ و دولت و اقبال و عدل و داد و دین - داشت از توفیق و فیض و فتح فیروزی سپاہ

The King possessed grandeur, power, justice generosity and the love of religion. Due to his luck and influence, his armies achieved victories).

عالم اجسام را بگرفت و روشن روان -

بہر فتح عالم ارواح چو نور ثناء -

(After conquering the physical worlds, his luminous spirit ascended the realm of spirits in order to subdue that world in this the same way as sight of the eyes encompassed the whole world.

1) Ibid.

شد چو فردوس شمس مکان رضوان زمن تاریخ جست -

گفتش فردوس دائم جای بابر پادشاه -

(When he took his residence in the paradise, the keeper of the heaven asked me the date of his death in the specially calculated words. I told him the historical words, which were " Paradise should be the permanent abode of King Babur" (1) Then after reaching the first stone Iqbal moved on to another ^{where} ~~that~~ where something was inscribed in Persian prose. Iqbal due to weak eyesight or fading evening lights, was finding it difficult to read the prose inscription. So one of his friends helped him decipher the writing which read as follows:-

" از فیض عنایت بی نهایت الهی وقتی که بزیارت روضه مبارک حضرت

فردوس مکانی ظهیرالدین محمد پادشاه غازی ابوالمظفر نورالدین

محمد جهانگیر پادشاه ابن حضرت عرش آشیانی - جلال الدین محمد اکبر

این لوح را فرمودند ۳۰۰ جلوس مطابق ۱۰۱۶

پادشاه غازی کام گردیدند -

Translation in English.

" When with the grace of Almighty Allah, King Noorud Din Muhammad Jehangir son of great Moghul Ruler Jalalud Din Akbar, ~~visit~~ visited this place in the third year of his rulership (which comes to 1016 year of Hijra) ~~It~~ he wrote this inscription. (2)

1) Ibid.

2) Ibid.

If appears that verses incised on the first stone were the creation of Babur's great grand son Jehangir.

Some body then suggested that Babur was so enamoured of the beauty of that garden that he wrote in his will to bury him there after death. Iqbal shook his head in disapproval as to say something of his own about the burial of Babur in Kabul. Iqbal got a small diary out of his pocket and placed it near the stone of commemoration and started writing something with a small pencil. While writing he murmured some inaudible words in a very absorbing mood becoming oblivious of his environment. He sometimes looked up towards the sky and sometime again to the grave of Babur. It appeared as if the poetry was descending on him from the heaven. For Iqbal the time seemed to have frozen. For ten minutes Iqbal remained in a state of immobility and then came out of the reverie like a tired traveller. He then recited the same Poem which is included in his *Safar-nama* as a poem addressed to the King Babur. The poem commenced with this couplet: (1)

پیا کے ساز فرنگ از دوا ہر افتاد است -

درون پردہ او نقعہ نیست فریاد است -

(Come on, rise up, the music of the West has become useless. In their ^{song there} is no melody, it is wailing and crying).

1) Ibid.

2) Ibid.

Listening to this recitation all the Afghans present on the occasion rushed towards Iqbal and kissed his face and eyes.(1)

After this they moved out of the permises of the Mausoleum. As it was prayer time, Ross Masood gave the call for the prayer(AZAN) Iqbal recited the iqamat and Suleman Nadvi led the prayers. The rest stood behind and said the prayers. According to Khalilullah Khalili, the pleasure of such a prayer is simply unforgettable. It was a spiritual experience for all of them. SOLEM~~AN~~ stilness prevailed under maple shades. The white marble stone like a star.(2)

After this visit to Babur's grave, the guests rushed to their motel as they had to make arrangements for their next day's journey to Ghazni. In the guest house till late at night various individuals and groups came to bid them farewll. Prominent among those were Moulvi Muhammad Bashir, Moulana Muhammad Mian, Munshi Mir Shamsud Din's son Mir Rehmaullah Humayun. (3)

Suleman ^Nadvi, had desired to stay for a few more days in Kabul and return to India via Peshawar but he was told that Ross Masood had to reach India positively by 4th:November in connection with some very important official business. (4)

1) Ibid.

2) Iqbal Suleman Nadi ki nazar main. Page-266

3) Saire Afghanistan Suleman Nadvi.

5) Sahate Iqbal Page- 228.

Iqbal had made up his mind to go to Ghazni in any case. So in order to accommodate the requirements of all the visitors, it was decided to plan the return journey from Kabul on October:30 via Ghazni, Qaddhar and Ghaman. Suleman Nadvi abandoned the idea of staying ~~alone~~ in Kabul and instead decided to follow the official itineary. (1)

On the next day ie. October 30, they woke up early in the morning, made brisk preparations, had break fast and came out of their rooms to start off to Ghazni. Some people of Kabul had come to see them off. They shook hands with them and boarded their cars. Government of King Nadir Shah had provided tow~~e~~ new and handsome cars for the guests. In one car were seated Iqbal, Suleman Nadvi, and Barristor Ghulam Rasool. In the other car were Ross Masood, Professor Hadi, Sarwar Goya and one Abdul Majid, a representative of Afghan Embassy in Dehli. Besides the two cards, ^{two} ~~to~~ buses were also arranged for the transportation of luggage, servants and the escort guards. There were about 10 to 12 Afghan soldiers in one of the buses. Besides providing protection, these armed soldiers were supposed to salute the royal guests where ever they alighted. (2)

1) Iqbal Suleman Nadvi ki Nazar Main, Page- 266

2) Saire Afghanistan.


Ghazni is 82 miles from Kabu and it took them 5 hours to reach Ghazni around 1-00 PM (1) The terrain was flat and mountains were away but visible from the distance. On the skirts of the mountains, at open places villages and hamlets were situated. Mountain springs passed them gu~~g~~guling. They were thinking in terms of finding a big ~~x~~ city, like Dehli for Lahore, in Ghazni. But they were disappointed. No high rising mosques and minarets were visible. (1)

Cars ~~allowed~~ slowed down near the city wall. The city police and civil ~~Chiefs~~ were informed of the visit of the royal guests. So the guests were received by the officials outside the city wall. The guest ~~house~~ was situated on a small mound. They alighted from the cars and walked past the bazars and reached the guest house, where lunch was ready for them. They ate their lunch and had a little rest before coming out for sight-seeing. (2).

To guide them to the sites of historical significance, Sardar Goya had procured the services of an old ^{man} Mulla Qurban, a ninety-year elder who ~~know~~ every inch of Ghazni. According to the historical accounts, the city of Ghazni was demolished and burnt down to ashes by Allaud Din Ghorî in the last days of Ghaznavite rule. This event was called as JEHAN SOZE. On the ashes of the old Ghazni, a new but small city made of mud ~~buildigs~~ was erected in the later days.

1) Saire Afghanistan Sayahate Iqbal P-231
2) Ibid.

The new city was located in huge fort and was not considered a first-rate city by the standards of Afghanistan. There was no Governor in the city and it was administered by some smaller official. On the ~~pos~~ opposite side of the city was situated a cemetery where graves of epoch-making personalities were found.

All the visitors stated on foot towards the graveyard. Iqbal was most excited of them and he hurriedly went ahead of them to reach the grave of " Sage Sanai" which was situated in a small courtyard. (1) Iqbal stood towards the head of the grave dumfounded for a while and, overtaken by uncontrollable ~~x~~ emotions, burst into loud sobs full of ~~x~~ tears. He wept incessantly for quite a long time. According to the account of Sarwar Goya, ~~xxx~~ Iqbal sprinkled so much water in the shape of his tears that even stones would have been melted in the fire of the tears (2) According to Ustad Khalilullah Khalili, Iqbal not only wept profusely but also after entering the courtyard chanted, in a high-pitched voice. " GOD is great" in Arabic. () After this loud "Allah Akbar," Iqbal fell motionless on the grave of Sanai. His friends thought as if he had passed away. But when Iqbal lifted his ~~face~~ face from the dust of the grave, his eyes were flowing with torrents of tears. This moved every one and all eyes ^{became} became moist. (3)

1) Saire Afghanistan.

2) Muqalate Yoome Iqbal. P-36

3) Ustad Khalil's interview in Daily Pukar Islamabad.

Iqbal was reciting his verses about Sanai in slow emotional tones which read as follows:-

" عطا کن شور رومی سوز خسرو - عطا کن صدق و اخلاص سنائی -

چنان با بندگی در ساختم من - نیگرم گر مرا بخستی خدائی -

" O God bestow upon me the emotions of Roomi, warmth of Khusro and sincerety and truthfulness of Sanai. You have created me human being, but I shall not exchange this with godliness."

At this moment of ecstasy, Khalili Sates, that he bowed his head ~~to~~ kiss the clothes of Iqbal. Iqbal stopped him from doing this and in return kissed his forehead." (1)

From there the group moved to the grave of Sultan Mahmood of Ghazna. When Iqbal entered the prmises of the grave, he bowed his head in respect. They all offered (FATEHA) prayer for the peace of his soul. (2)

On return from the royal graves, Iqbal expressed his desire to see the graves of the parents of Ali Hajveri, DATA GUNJ BAKHSH. The distance from the royal graveyard, ^{was great} So they travelled by cars to the location. The graves were situated at a place where cars could not go. Dr. Iqbal along with his companions walked to the site of the graves, Suleman Nadvi, could not walk as he was feeling some pain in the chest. (3)

1) Interview with Khalili.

2) Ibid.

3) Saire Afghanistan.

Ustad Khalili states that Iqbal lifted handful of dust from the grave of the mother of Data and touched his closed^{eyes}/with it. He then kept the dust with him and said. " This mother had given birth to a child which lives in the heart of my countrymen. The son of this lady is like a father to the Muslims of India."(1)

On October 31, the royal guests left Ghazni for Kalat Gilzai at 8-00 AM. The first stop was MUQAR. They arrived there at 11-00 AM. The road from Ghazni to Muqar was smooth and clear. When they alighted from the cars, the guard accompanying them presented ~~to~~ guard of honour to them. They were taken to a double-storied official building ~~where~~^{where} excellent arrangements for boarding and ~~lodging~~ had been made but they only stayed for the lunch. After taking their lunch at 1-00 PM they started for their onward journey to Kalat Gilzai where they had to stay for the night. They reached Kalat at 4-00 PM. The rest house was situated in an open expanse with no ~~s~~^ettlements around. Kalat was 1000 feet higher than Ghazni and two thousand feet higher than Kabul, so the weather was very cold over there. They stayed there for the night.(2)

On November 1, they started 8-00 AM for Qandhar and reached there in 4 hours at 12-00 Non. (3)

 1) Interview of Khalilullah.
 2) Sayaheta Iqbal P-223
 3) Ibid.

They were lodged in the royal guest house. Qandhar is a big city and a Governor appointed by the King administered the area. It was also very cold in Qandhar. In Qandhar the Urdu word "Wala" (والا) was written on sign boards every where, like Kitab Wala, Shakar Wala etc. (1)

Dignitaries of the City poured in great numbers to greet the royal guests. The representative of the Ministry of Exterior of Afghanistan stationed in Qandhar also paid an official courtesy visit. Prominent among those who called on them was Abdul Haye Khan, a literary figure of the area and also editor of a Pushto Magazine, Tule- Afhgan (Dawn of Aghan) This magazine advocated the cause of Pashto to be recognised as an official and educational language of Afghanistan. He was a talkative person and involved Iqbal in a debate by delivering a long lecture on the growth and development of languages. Iqbal told him that languages were the source and instruments of integration of groups of people but sometimes ~~xxxx~~ such issues caused disunity. So these must be held delicately and obsessive stress might be avoided for the cause of national unity. Afghanistan was passing through its crucial stage of national integration, so such questions better be avoided. This discussion was still on when Governor of Qandhar's arrival was announced. (2)

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- 1) Saire Afghanistan. P-149
2) Iqbal Suleman Nadvi ki Nazar Main. P-269

The Governor after greeting the guest, sat with them for a while and exchanged views on matters of mutual interest. (1).

Near the state guest house, was situated a Museum like building where the Coat (Kharqa Sharif) of Prophet Muhammad, (Muhammad peace be upon him) was placed for the general view of the public. The guests walked towards that building and asked the drivers of the cars to reach at the gate of the buildings alongwith the cars. According to Ustad Khalilullah Khalili, Iqbal grew ecstatic by seeing the "Kharqa Sharif" and kissed it vociferously and touched it with his eyes. Iqbal in his travelogue "Musafir" also refers to this 'Kharqa' in the following verse.

خرقه آن برزخ لا یبمان - دیدش در نکته لی خرقان -

(This coat of the Prophet tells us the point that he has two coats, one of austeriety and the other of Struggle).

After viewing the Holy Kharqa, they went to the Mausoleum of Ahmad Shah Abdali and offered FATEHA (Prayer) for the departed soul of the King. They were driven up to a place called ARGHANDA, a beautiful picnic spot in Qandhar. Near this place is located the tomb of Baba Wali Qandhari, a Saint and sage of the area who died long long ago. (2)

They , then went to CHEHAL ZEENA (چهل زینه) forty steps.

1) Interview of Khalilullah Khalili.

2) Iqbal Suleman Nadvi ki nazar Main. Page- 271-72.

ladder, built by king Babur on a hillock commemorating as many victories of the King. At the top of the fortieth step, a monument was carved in stone which described the intent of the King. Iqbal stayed back but others climbed up the mound. Ross Masood wanted to move onward so as to reach Chaman in the morning and catch up the train towards his return to Aligarh. Government of India had its consulate in Qandhar, where K.B. Syed Siddique Hashmi, brother of Iqbal's friend Syed Ghulam Bhek Nairang was working as consul. This gentleman helped Ross Masood to complete his formalities and leave as early as possible. So Ross Masood instead of passing that night in bed in Qandhar preferred journeying and travelled by night. Iqbal and Suleman Nadvi stayed for the night. (1)

Next morning, on the 2nd November: 1933, after having breakfast in Qandhar, they started off on their last day's journey in Afghanistan. Governor of Qandhar had sent two baskets of dry fruit and fresh pomegranates of Qandhar for the guests. They reached Qala-e-Jadeed at 12-00 Noon, which is the last check-post of Afghanistan on the border. Here the journey ended. Moving Scenes were witnessed at the time of saying farewell by the Afghan officials and escorts, more particularly Sarwar Goya. Afghan soldiers formally presented a farewell salute in a very impressive manner. (2)

1) Iqbal Suleman Nadvi ki Nazar Main, by Akhtar Rahee, P-270-71
 2) Ibid.

Iqbal and his companions ~~ign~~ ignoring the protocol embarked the soldiers and other servants one by one. Suleman Nadvi in a choking voice told them. " You are the for^tress of Afghanistan." (1) Cars started and in ^a few moments they sped out of the free Afghan territory in to an enslaved India.

Either the Afghan Trade Commissior was official^{ly} informed or Sir Ross Masood had broken the news of their arrival that people of Chaman the first town on Indian side, were ready to receive them in great numbers at the central gate of the city. They were brought in a procession to a restaurant where a tea-party was already arranged for them. (1) The poeple of Chaman insisted that the guests should break their journey~~s~~ at least for one day and address and speak to them. But the guests expressed their inability to stay. During the tea-party, people asked many questions about Afghanistan and India. Here Iqbal met one of his Hindu Class-fewlows who was practising medicine in Chaman. They chatted for a while. Every one present on the oaccasion desired Afghanistan to be strong and stable. (2)

Chaman is linked through Railways with the rest of India. They would have caught the train from Chaman but it had already left on that date. (3).

1) Siare Afghanistan.

2) Ibid.

3) Ibid.

To save one day, they drove on in the cars towards Quetta, where they reached at 8-00 PM after 4 hours of rigorous journey from Chaman. About this journey Suleman Nadvi states that the journey was ⁰⁷ⁱ boring but Iqbal enlivened it with his interesting and thought-provoking personal experiences (1)

Suleman Nadvi writes that Iqbal started talking about the spiritual matters and related many of his metaphysical experiences. He told him that the search of a genuine spiritual guide (سچا پیر) was necessary. It was an interesting discussion which centered around the spiritual genealogies of dervishes and sufies. (صوفی) In this connection Iqbal narrated the episodes of his early childhood and student-life. He also talked of his father, who was devout Sufi who had stayed in the company of pious sufies of the time. According to Iqbal one day he told him to recite the Quran in such a way that should provide him pleasure and satisfaction. His father also asked his son to promise to serve the Muslim Millat through his writings and speeches. (2)

Thus talking and discussing matters spiritual and mundane the distinguished scholars reached Quetta at 8-00 PM on November: 1933. They stayed in the Dak Bungalow for the night. At 10-00 AM next morning on 3rd November: they boarded the train which whistled off at 11-00 AM for Multan and Lahore.

- 1) Saire Afghanistan.
- 2) Ibid.

This train reached Multan on the morning of 5th: November: where Suleman Nadvi disembarked. Allama Iqbal continued his journey in the same train which reached Lahore in the evening of that day.

ITENERARY OF IQBAL'S VISIT TO AFGHANISTAN IN
OCTOBER: NOVEMBER: 1933.

(From October 21 to November 5 1933.

17.10.1933	Tuesday.	---	Passport for Afghanistan received by Iqbal and Ross Masood (Suleman Nadvi received on 23.10.1933)
20.10.33	Friday.	Arrived 8-00 AM.	Departure from Lahore by rail.
20.10.33	Friday.	Arrived 8-00AM.	Arrival in Peshawar.
20.10.33	Friday.	Night.	Stay at Deans Hotel.
21.10.33	Saturday.	8-00 AM.	Departure by car for Kabul.
22.10.33	Sunday	----	Journey day.
23.10.33	Monday.		Arrival in Kabul, Stay at Royal Guest House Kabul.
24.10.33	Tuesday,	Morning.	Meeting of the Educational Advisory Committee.
25.10.33	Wednesday.	-do-	
25.10.33	Wednesday.	After-noon.	1st: Meeting with Nadir Shah. (Alongwith Ross Masood.
26.10.33	Thursday.	Evening.	Suleman Nadvi joined them.
26.10.33	-do-	-do-	Dinner by Prime Minister Hashim Khan for the guests.

27.10.33	Friday.	Noon 1-00 PM to 2-00 PM.	Prayer alongwith the King 2nd -- casual meeting with the King in the mosque.
-do-	Friday.	Afternoon 4 to 5 PM.	Meeting with Mulla Sher Bazar. (<i>ملا شير بازار</i>)
-do-	Friday.	6 to 8-30 PM.	The party by the Indians living to Afghanistan.
28.10.33	Saturday.	12-00 Noon.	P.M. Sardar Hashim Khan, paid a courtesy call in Mehman Khana and also lunched.
-do-	-do-	4 to 7 PM	Reception hosted by Shah Mahmood Defense Minister.
-do-	-do-	7-30 to 10-00 PM	Dinner by Anjuman adabi Kabul.
20.10.33	Sunday.	3-00 PM.	Receiption by Sardar Ahmad Khan Protocal and Court Minister (Proposed reception was cancelled due to un-schedules meeting arranged with the king- 3rd Meeting.
-do-	-do-	4 to 5 PM	Exclusive meeting(alone) with the Monarch.
29.10.33	-do-	5 to 7 PM	Visit to Babur Tomb.
-do-	-do-	Till late at night.	meeting with various visitors.
30.10.33	Monday.	8-00 AM to 1-00 PM.	Departue fro Kabul and arrival in Ghazni and overnight stay.
31.10.33	Tuesday.	8-00 Am to 11-00 AM & 1-00 PM.	Departure from Ghazni and arrival in Muqur- Lunch and rest.
-do-	-do-	1 to 2-00 PM.	Departure from Muqur and arrival in Qalat(Afghanista overnight stay.

1.11.33	Wednesday.	8-00 AM to 12-00 Noon.	Departue from Kalat and arrival at Qandhar(stay)
-do-	-do-	Afternoon	Meeting with elite of the city.
-do-	-do-	-do-	Ziarat of Kharqa Sharif and Ahmad Shah Abdali's tomb.
xxxx 2.11.33	Thursday.	8-00 AM to 12.-00 Noon.	Departure from Qandhar and arrival in Chaman (India) through Qala Jadid.
-do-	-do-	12-oo Noon to 4-00 PM	Stay in Chaman, Lunch and Meeting with the people.
-do- xxxx	-do-	4-00 PM to 8-00 PM	Departure from Chaman and Arrival in Quetta. overnight stay in Dak Bunglow.
3.11.33	Friday.	11-00 AM.	Departure by train from Quetta.
3.11.33	Saturday.	- - -	In the train.
5.11.33	Sunday.	Morning.	Arrival in Multan.
5.11.33	Sunday.	Evening.	Arrival in Lahore of Iqbal alone.
6.11.33	Monday.	Morning.	Issurance of formal press Statement on the vist of Afthanistan on behalf of the delegation.

On arrival in Lahore on November 5th:1933, Iqbal issued a formal statement on behalf of his -co-travellers Sir Ross Masood and Allama Suleman Nadvi next day on November 5th: which read as follows:-

STATEMENT ON THE CONDITIONS IN AFGHANISTAN
ISSUED ON THE 6TH NOVEMBER 1933. (1)

" The first thing which we noticed was that there is complete safety of life and prosperity in the country. This ~~is~~ in itself ~~is~~ a remarkable achievement for a Government which overcame a widespread rebellion only four years ago. Another thing which impressed us was the very earnest manner in which all the Ministers are discharging their duties. Even the orthodox party stand solidly behind these workers and consequently there is -- as was stated in our presence by a leading Afghan divine-- no difference between the Mullas and the young men in the Afghanistan of to-day.

It is the intention of the Afghan Government to reorganise ~~the~~ entire department of Public instruction on modern lines and at the same time to improve all roads which connect Afghanistan with ~~nei-~~ neighbouring countries. A beautiful and commodious palace in Kabul has already been reserved for the new University which is gradually developing.

Higher education is being imparted in medicine, this being the first faculty to be organised. The next faculty to be organised will be that of civil engineering. As regards the ~~roads~~ a new one joining Kabul with Peshawar will be completed within the next two years. This road has been carefully planned. A road leading to Russian frontiers has already been completed and is of obvious importance as it brings Central Asia nearer to Central Europe.

We had the honour of a long interview with His Majesty the King of Afghanistan whose sole desire is to see his country flourishing and living in peace and amity with its neighbours.

Thus Afghanistan represents to-day a united country where in every direction one sees signs of a new awakening and where the authorities are engaged in drawing up programmes of well-planned work. We have come back from country with a conviction that if these who are in power are given an opportunity of continuing their work for ten years, the future prosperity of Afghanistan will have been assured. (1)

1) Speeches and Statement of Iqbal by Shamilo P- 189-90.

On the third day of their arrival in India. King ~~Nadir~~ Nadir Shah was murdered in Kabul on November 8th 1933. The news shocked Iqbal very much. He immediately wrote two condolence messages for Muhammad Zahir Shah, heir apparent and son of Nadir Shah and Sardar Hashim Khan, Prime Minister of Afghanistan, on November 15, 1933. The translation of a message sent to Zahir Shah reads as follows: (1)

" The death of His excellency Muhammad Nadir Shah has shocked me personally. I had the honour of knowing that Martyre King for the last so many years. I can not forget his love and affection. God almighty may rest his soul in peace, and his memory may remain the source of guidance to you and you may live a long life for the service of Afghanistan."

By expressing allegiance in you, the Afghan Nation has proved her wisdom and gratefulness and the whole world appreciate their gesture."

اعلحضرت محمد نادر شاه کے قتل کی خبر سے مجھے ناگتی حیثیت سے بے حد صدمہ پہنچا ہے۔ اعلحضرت شہید کی خدمت میں گزشتہ کئی سال سے مجھے نیاز حاصل تھا۔ میں انکی شفقت اور محبت کو کبھی فراموش نہیں کر سکتا۔ اللہ تعالیٰ شہید کی روح کو اعلیٰ علیس میں جگہ دے اور آپ کیلئے اس جلیل القدر شہید کی یاد ہمیشہ موجب الہام رہے۔ اور اللہ آپ کو افغانستان کی خدمت کیلئے مدت دراز تک زندہ رکھے۔ ملت افغانی نے اتفاق رائے سے آپ کے حضور میں اطاعت کر کے جس دانشمندی اور جزبات تشکر کا ثبوت دیا ہے۔ اسکی تحسین میں ساری دنیا ہم زبان و ہم آہنگ رہے گی

(۲)

The translation of the message of Sardar Hasgim Khan read as given below:-

MESSAGE TO PRIME MINISTER.

" I Am immensely grieved to know about the treacherous murder of His Excellency Muhammad Nadir Shah, God may rest his soul in peace and have mercy on him. He was the saviour of Afghanistan and one of the great leaders of the World. His loss will be felt all over the Muslim world. His personal courage, piety and his love for Islam and Afghanistan will be a great source of inspiration and motivation of action for the generations to come. Please convey my sympathy to King Zahir Shah, Sardar Shah Muhammad Khan other members of Royal family. God Almighty may give you strength and patience to bear this loss.

وزیر اعظم کے نام۔

میں نے اعلیٰ حضرت محمد نادر شاہ کے عداوت قتل کی خبر سن کر نہایت شدید رنج و اندوہ محسوس کیا۔ اللہ تعالیٰ اعلیٰ حضرت شہید کی روح کو صلتِ مغفرت عطا فرمائے۔ آپ دہندہ افغانستان اور زمانہ حاضر کے جلیل ترین حکمرانوں میں سے تھے۔ اور آپ کے انتقال کا نقصان تمام دنیا کے اسلام میں محسوس کیا جائے گا۔ اعلیٰ حضرت شہید کی ذاتی شجاعت ذاتی تقویٰ اور اسلام اور افغانستان سے محبت آئندہ نسلوں کیلئے بہت بڑی ہمت افزائی اور تحریک عمل کا باعث ہو گی۔ از راہ نوازش میری طرف سے دلی ہمدردی کا اظہار اعلیٰ حضرت محمد ظاہر شاہ سرشار شاہ خان اور دیگر افراد شاہی خاندان کی خدمت میں پہنچا دیجئے۔

اللہ تعالیٰ سے دعا ہے کہ وہ آپ کو اس صدمے میں صبر و ثبات کی توفیق عطا فرمائے۔

(۱)

انقلاب

۱۵ نومبر ۱۹۳۲

In January 1934, Suleman Nadvi, was busy compiling his prose travelogue 'Saire Afghanistan'. He wrote to Iqbal about the notes of the meetings of the educational Committee which were held on 24th: and 25th: of October: 1933, before the arrival of Suleman Nadvi. These meetings were attended by Iqbal and Ross Masood. Iqbal informed him that these notes were taken by Ross Masood, and could he had from him. Suleman Nadvi started the serialization of his impressions in his journal since January 1934. (1)

In the letter addressed to Suleman Nadvi on January 24, 1934, Iqbal appreciated the travelogue of Kabul and even suggested that Suleman Nadvi might be invited once ^{again} to Kabul.

The letter dated 1st: February: 1934 addressed to Suleman Nadvi is translated and given below:-

" Janab Moulana."

Lahore.
February: 1st: 1934.

Assalam-e-Alaikyn.

Received your kind letter and thank you for it. The notes about the meetings of Educational Committees which were held before your arrival were taken by Ross Masood. In the meetings Sardar Faiz Muhammad Khan, Minister for Foreign Affairs, Members of Afghan Education Board and perhaps an Education Advisor from Turkey were also present. Sarwar Goya has also sent letters about these notes. (2)

Wassalam,
Sincerely,
IQBAL.

1) Iqbal Suleman Nadvi ki nazr main. by Akhtar Rahee, P- 217
2) Iqbal Nama Part-I Page- 175.

This is the first time that Iqbal alludes to the inclusion of a Turkish representative. It is very strange that Iqbal was not sure about the identity of the representative.

Iqbal and Moulana Nadvi both were busy with the compilation of their books on Afghanistan., a poetic version by a poet and prose account by the illustrious disciple of Allama Shibli.

Iqbal's book was completed at the end of July:34. Iqbal in his letter dated August 6, writes to his friend Nazir Niazi that the manuscript has been given to the Calligrapher . The translation of the August 6 letter is given below:-

"Dear Niazi Sahib."

Assalam-o-Alaikum.

I was writing a letter to you yesterday ^{when} I was struck by a sudden fever and could not continue. " MUSAFIR" (Journey to Afghanistan) has been given to the Calligrapher. After this an Urdu manuscript shall be given to him. (1)

Waasalam.

Muhammad Iqbal."

August:6, 1934.

On August 16, 1934, Iqbal informs Mr. Niazi that Calligraphy of the book has begun, which will be completed tomorrow or day after tomorrow. After it the caligraphy of BALE-JIBRAIL shall begin.

1) Maqtoobat Iqbal to Niazi (Letters of Iqbal to Niazi) P-183. according to Niazi, this special copy was being prepared for friends.

The August 16 letter duly translated is given below:

Lahore:
August: 16, 1934

"Dear Niazi Sahib"

Assalam-o-Alaikum.

I have received your letter just now. At present the Calligraphy of MUSAFIR is going on which will be completed tomorrow or day after. After this the Calligraphy of BALE-JIBRAIL shall begin. If the person with whom you have talked finally decides the matter, then order can be placed for procurement of the printing paper. (1)

Waasalam.
Muhammad Iqbal."

Nazir Niazi had talked to Dr. Zakir Hussain, President Jamia Millia Dehli about the printing and publishing of the Mathnavi, "MUSAFIR". Iqbal wanted to have one thousand or fifteen hundred copies printed. He had desired that one hundred copies of the book might be sent to Kabul. He wanted that 10 copies might be printed on a very special paper. Iqbal asked him about the estimate of amount to be spent on printing of the book. The letter dated August: 22, 1934 throws light on these questions. The letter rendered in English is reproduced below:

Lahore
August:22, 1934.

Dear Niazi.

Assalam-o-Alaikum.

I have received your letter just now. I will send you replies about other books in the coming day. But⁹ have not understood as to what demands of Doctor Sahib (Dr.Zakir Hussain) are about the book " Musafir" . If he wants concession in the commission or something else, I have not comprehended it. Please elaborate it.

I intend to print one thousand to fifteen hundred copies of the book. Please tell Doctor Sahib. The number can be increased if he so likes. About 100 copies shall be sent to Kabul. A few copies not more than 10, shall be printed on very special paper. Please also let me know as to how much amount has to be spent, because everything depends on it." (1).

Muhammad Iqbal.

The correspondence with Nazir Niazi denotes that the issue involved was printing of books of Iqbal. Iqbal had asked Nazir Niazi to talk to the Publisher in Dehli. Jamai-Millia Dehli, headed by Dr.Zakir Hussain, was also having a printing Press. Iqbal personally liked to patronise Jamai Millia Press because it would have served the national purpose as well. The letter dated August 27, 1934 clarifies these question. The letters rendered in English are given below:

" Dear Niazi,

Assalam-o-Alaikum.

Received your post card yesterday. Please write immediately about the books. What terms and conditions have been settled by you with the Jamia (Dehli) regarding the following books:-

1. Bale-Jibrail.
2. Musafir.
3. And your translation.

Decision must be arrived^d at about the former immediately as people specially Taj Company have approached me about this book. Personally I would like to prefer Jamia. It would be better if they may draft the terms themselves about the first and the third book, so that a decision can be made." (1)

Muhammad Iqbal Lahore.

Dated August:27, 1934.

This letter suggests that decision regarding (MUSAFIR) had been made by them. Most probably a bargain could not be struck with the Jamia or any other Printer/Publisher of Dehli. This is borne out by another letter written on September 9, 1934, which indicates that Printing of the book has been started in Lahore. September 9, letter addressed to same Niazi Sahib rendered in English is given below:-

Lahore
September:9, 1934.

Dear Niazi Sahib,

Assalam-o-Alaikum.

The letter I had written to you about the mother of Javed(Javed Iqbal-- his son) has not been responded to. As far as books are concerned, the calligraphy of Musafir has been started. Printing shall start in ^a day or two. The Calligraphy of Bale-Jibrail has been commenced from to-day."

Wasalam,
Muhammad Iqbal.

The Book Musafir was finally published in the last week of September, 1934, Iqbal sent a copy of the book to Suleman Nadvi, who received it on October 7, 1934. (2) Suleman Nadvi wrote a short review on the book and published it in his magazine " Maarif" of October, 1934. The review reads

like this:-

ENGLISH TRANSLATION.

It is a strange Coincidence that today on the 7th: of October 1934, when I wrote the last line of my account of Afghanistan's visit, the post man handed me the book "Musafir" of Sir Muhammad Iqbal. This is an account of poetic emotions of Iqbal which has recently been published. This book is like tears of the poet in the Persian language which the poet has shed on what he saw in Khyber, Frontier, Kabul Ghazna, and Qandhar.

- 1) letters to Niazi(Maktoobate Nazir Niazi) P-197.
- 2) Iqbal Suleman Nadvi ki Nazar Main by Akhtar Rahee.

These verses are virtually a conversation of the mute graves of Babur, Sultan Mahmood, Hakim Sanai, and Ahmad Shah. Musafar begins with admiration for Nadir Shah Shaheed and ends with the optimism and hopes expressed in the leadership of Shah Muhammad Zahir Shah." (1)

Iqbal's travelogue was published in September:1934, while Suleman Nadvi's account in prose was serialized in his journal from January/ February 1934, onward. This serialization was completed on October, 7, 1934, as claimed by the author himself in the review of Iqbal's book.

Besides Ross Masood, Suleman Nadvi and Iqbal, there were two other persons who were physically present during the ~~two~~ eventful weeks of Iqbal's visit to Afghanistan. ~~(They were two eventful weeks of Iqbal's visit to Afghanistan)~~ They were Sarwar Goya and Ustad Khalilullah Khalili. Sarwar Goya has been referred to by Iqbal and Suleman Nadvi as he had an official capacity during the period of their visit. Ustad Khalili's claim of having been nominated to accompany the Indian guests could not be verified from the available written record of the visitors. However his detailed interview in Pakistan almost corroborates the events and activities of the visitors in Afghanistan which to some extent, establishes the veracity of his assertions. This is however an authentic account that can

1) Ibid.

be relied upon in the sense that very little information about their visit is available anywhere beyond the two travelogues of the visitors themselves. Sarwar Goya, who later visited Pakistan as ~~xxx~~ Advisor to the Government of Afghanistan ~~and~~ Education, has also left no substantial material which may throw additional light on those days. Of Sarwar Goya, we have only a brief address on an Iqbal day function in Pakistan wherein he recollect some old memories. But these old memories, too, do not add anything new to what has already been said both by Iqbal himself in poetry and Suleman Nadvi in prose. Sarwar Goya's recollection does not even go beyond Ustad Khalili's account. However Sarwar Goya's writing has the value of an account of a real eye-witness.

The excerpt of article read by Sarwar Goya on Iqbal day held in Karachi in the year 1967 is reproduced below in original Persian which will be followed by an English translation rendered by this scribe:-

ORIGINAL TEXT.

----- "اقبال و افغانستان" مقاله از پروفیسر سرور گویا اعتمادی مشیر تسلیم ملک افغانستان. -----

این یکی از افتخارات زندگی من است که در مدت اقامت اور در کابل و غزنه و قندهار محبت و همراهی و هی نصیب من بود - این رابطه دوستی و معنوی تا دم مرگ می قطع شد - چنا راجه نامه هائی قیمت دار اور که نزد من ~~پیش~~ محفوظ است این مطلب را بهت و روشن میسازد -
شکامینکه بر تربت بادشاه زنده دل معل برانیکه - پیکرش در آغوش قلل سنگینی کابل آرا میدة مسعود و خوش نصیب می دانست - در پیشگاه روضه شهنشاه بزرگ ما سلطان محمود غزنوی سر احترام فرود آورد و تربت حکیم سنائی را - چندان از اشک گلگون نمود کط سنگ را بروی رقت بر برگاه پدر و بادشاه بزرگ احمد شاه ابدالی چنان احترام نمود که ازان بالا تر ممکن نبود - وقتیکه مابذیر اما کن مقنس و بر از جلال و حشمت می رسیدیم ماد عامی - نمودیم ولی شاعر اسلام رامی دیدم که مثل تصویر هی استاد و سیلاب اشک از چشمانش جاریست حتی از دیدن او حال ما نگر کون شد - " -----

ENGLISH TRANSLATION.

Title:

Iqbal and Afghanistan.

By Professor Sarwar Goya Aetamadi.

Advisor for Education, Government of Afghanistan.

This is one of the honours of my life that I had the privilege of accompanying him(IQBAL) during his stay in Kabul, Ghazna and Qandhar. This bond of friendship remained intact till the very last day of his life. His invaluable letters addressed to me and which have been treasured by me, bear ample testimony to what I have said.

When he visited the mausoleum of King Babur, he wept so profusely that the spirit of the Mughul Empror, whose body was buried in Kabul, might have felt proud and happy in his grave. At the grave of our great Sultan Mahmood Gazna, he bowed his head with reverence. He cried and shed so much tears on the grave of Hakim Sanai that even stones of the grave might have quivered with emotions. He also paid so immense respect to our great King Ahmad Shah Abdali, that words beggar to tell it. When we reached the graves of these great Kings and lifted our hands for offering homage to them, we saw the poet of Islam in a state of complete Coma with tears gushing out incessantly. Iqbal felt so overtaken by emotional grief that we became worried as to his condition."(1)

1) Ibid.

IQBALIS VERSIFIED ACCOUNT OF HIS VISIT TO
AFGHANISTAN (INTRODUCTION)

On the invitation of Shah Nadir Shaah Iqbal alongwith Ross Masood and Suleman Nadvi, visited Afghanistan from October 21 to November 2nd 1933. On return to Lahore Iqbal started to write his impressions of the 14 days' journey in the versified poem which on completion in August:1934, was published in the book form under the title of ' Musafir' (Traveller)

This versified travelogue is in Persian Language. The Mathnavi genre of the poetry has been used for this poem. It consists of 291 couplets or 382 lines distributed in eleven independent poems and a 23- verse ghazel.

The title and content of poem are:-

- 1) Nadir Shah.
- 2) Address to the people of Afghan boderland. (NWFP)
- 3) The travelller enters the city of Kabul and presents himself before the King of Afghanistan.
- 4) At the mausolum of King Babur.
- 5) Journey to Ghazni and visiting the grave of Hakim Sanai.
- 6) The spirt of Hakim Sanai responds from the Heaven.
- 7) On the tomb of Sultan Mahmood (Ghazna)
- 8) Supplications of an emotionally abnormal individual in the wilderness of Ghazni.
- 9) Qandhar and beholding the Holy Coat of the Prophet (peace be upon him)

- 10) Ghazal.
- 11) At the grave of Ahmad Shah Baba, founder of the Afghan Nation.
- 12) Address to the King of Islam Shah Zahir Shah.
- (1) First Poem Nadir Shah. This poem has not been formally titled as 'Nadir Shah' but it is an eulogy of Shah Nadir Shah, whom Iqbal has termed as a King having the habits of a dervish. In this poem while lamenting the fissiparous tendencies in Muslims, Iqbal asks them to become united and eschew differences. He condiers that Nadir had the potential to unify the Muslims.

When the poem was written, Nadir Shah was already dead. But Iqbal does not mention the murder or its effect on Afghanistan in this poem. However this poem appears to be an introduction or epilogue, to the poems that follow.

- (2) ADDRESS TO THE PEOPLE OF AFGHAN BODERLAND.

Second poem is titled as an address to the people living on the borders of Afghanistan, the people of NWFP and Baluchistan of to-day. In this poem, Iqbal exhorts the people of Afghan borderland to delve deep into their selves and try to discover their inner being as with the loss of their unity, they are lost and are fragmented in-to hundreds of pieces. He asks them to follow in the footsteps of Jamalud Din Afghani. Iqbal is optimistic about the re-emergence of the Muslim Unity and Power.

- (3) The traveller enters the city of Kabul and presents himself to the King Nadir Shah (Martyr)

Iqbal in this part of the mathnawi expresses his deep admiration for the city of Kabul, which he compares with paradise. He then relates the episode of his going to see the King in the "DILKUSHA" palace. He says that he kissed the hands of the King with respect. The King was austere and unassuming. Iqbal states that he presented to him a copy of HOLY QURAN. The King was pleased to receive such a great gift, and said that it was because of this great book that he overcame all the odds and came to power. He further says that during their discussion, the time for the afternoon prayer arrived and Iqbal offered his prayer under ~~(the afternoon prayer arrived and Iqbal offered his prayer under)~~ the Leadership of that great King. He says that only the discerning ones know the value of such a prayer. (1)

- (4) AT THE MAUSOLEUM OF KING BABUR.

In this fourteen lined poem Iqbal pays rich tribute to the founder of Moghul dynasty in India. He says that it is a matter of satisfaction that he is buried here in a free land away from the yoke of the Colonialists. He says that Kabul is thousand times better than Dehli, which has many times been destroyed by the various occupiers.

1) Ibid.

(5) JOURNEY TO GHAZNI AND VISITING THE GRAVE OF HAKIM SANAI.

Iqbal was a devout votary of the poet and sage Sanai and it was on Iqbal's insistence that a journey to Ghazni was arranged. He praises the country that holds the bodies of such great men as Sultan Mahmood ^{and Sanai who guided Muslim Umma at a} critical stage with their wisdom. He informs him that his age has been immersed in materialism and even the truthful people have become non-plussed. Tell us, he pleads to him, what he thinks of this phenomenon. (1)

(6) THE SPIRIT OF HAKIM SANAI RESPONDS FROM THE HEAVEN.

In this poem Iqbal has versified the response of Sanai. The Spirit tells him that he (Sanai) has become the knower of the secrets because of the 'FAQAR' (abandonment of wordly pleasures) which bestows on man the knowledge of self or Ego. This *emanates* out of love and love is the manifestation of attachment to Prophet Muhammad (Peace be upon him) Donot stand on the shore but dive in to the sea of love to find your pearls. Expose yourself and get what you want. It is Islam and Islam alone that will deliver the goods for you and nothing else. (1)

* 1) Ibid.

(7) AT THE TOMB OF SULTAN MAHMOOD OF GHAZNA.

In this poem Iqbal laments the good old days when great city flourished there but all the royal glory of the bygone days has vanished. The great Sultan Mahmood of Ghazni held sway over Afghanistan and India. Mountains and deserts shivered before the onslaughts of his armies. Iqbal here sinks into a reverie and sees armies clashing in the battle field. He weeps and pays his homage to the king in the shape of sincere drops of tears. (1)

(8) SUPPLICATION OF AN EMOTIONALLY DISTURBED INDIVIDUAL IN THE WILDERNESS OF GHAZNA.

In this Poem Iqbal gives vent to his feelings with regard to the deceptions and frauds practised everywhere in the world. He addresses God almighty and asks him as to why all this is happening in the universe which has been created by Him alone. Why man, who is the vicergent of God, has become so helpless. Particularly what has happened to the Muslims. He pleads with God to have special attention to the East and make it, again, the centre of power and might.

(9) QANDHAR AND BEHOLDING THE HOLY COAT OF THE PROPHET (PEACE BE UPON HIM)

Iqbal expresses his deep esteem and admiration for the city of Qandhar.

1) Ibid.

(10) THE GHAZAL (LYRICAL COMPOSITION).

This composition is continuation of the poem on Qandhar, .It is in this poem that Iqbal talks about the Coat of Prophet Muhammad which was kept in the museum. He becomes rapturous and a state of inebriety grips him. He states that from this Coat the fragrance of my beloved is coming to ~~to him~~. In this reverse 'Gabrial' enters and asks Iqbal to remain silent as this is the place of silence. The real love requires restraint and discipline, he tells him.

(11) AT THE GRAVE OF AHMAD SHAH ABDALI THE FOUNDER OF AFGHAN MILLAT.

In this poem Iqbal pays rich tributes to the great King who created a nation of Afghans. He was not only a great general and warrior but also a poet. His spirit makes its appearance and talks to Iqbal. The spirit asks Iqbal to tell the secrets of philosophy to the son of Nadir Shah, who is now King of Afghanistan.

(12) ADDRESS TO THE KING OF ISLAM, ZAHIR SHAH (MAY GOD HELP HIM)

This in fact is continuation of the previous composition in which the ' Spirit' of Ahmad Shah Abdali implored him to guide the new King. In this last poem Iqbal gives a complete Code of instructions regarding the future of Afghanistan.

This Poem is very important in the present-day context of Afghanistan which has become the hotbed of global politics of super powers, one of which has physically occupied it, while the other is trying to fight them to the last Afghan. Zahir Shah is alive and has taken political asylum in Italy. He ruled Afghanistan for about 40 years from November 8, 1933 till he was over-thrown by Sardar Daud in early seventies. There is also a view in the international political circles that Shah Zahir Shah may again return to Kabul as ruler. While restoring the Islamic non-aligned Character of Afghanistan, the advice tendered by the sage of the east be kept in view. This poem is very important with regard to Iqbal's vision of what Afghanistan should be. In 1930, Iqbal delivered the historic Allahabad address as President of Muslim League of that session wherein he propounded and expounded the ideal-of idea of Pakistan and in September 1934 he delivered a comprehensive political guideline to the heir of Ahmad Shah and Nadir Shah, in the form of this poem.

The poem commences with expression of satisfaction over the fact that he has taken over the reigns of power in Afghanistan. He then tells him that he has got something to say to him by way of advice. "Though you are a King let me tell you the secrets of state craft," he declares.

INSTRUCTIONS FOR ZAHIR SHAH.

- i) Keep yourself abreast of the contemporary world because it is out of to-day that ~~future~~ is born.
- ii) Like your father make friends with the scholars and talented people and keep company with pious people.
- iii) Remain vigilant and alert like your father.
- iv) Remain hard working, energetic, brave and austere like great Ali, Cousin of Prophet (peace be upon him) without Karari, following the footsteps of Ali, there is no success for the Muslims.
- v) Be mighty and powerful and also be kind and human.
- vi) Solicit help from your uncles, Sardar Hashim and Sardar Mahmood.
- vii) Keep the fire of emotions lit in your being and creat new world with this light.
- viii) Hold fast to QURAN and immerse yourself in the teachings of Quran.
- ix) Make the Afghans follow the spirit of Quran.
- x) Always assume that you are in a battle field and act like a warrior.
- xi) Throw away what does not belong to Allah.
- xii) Muslim nation should have ^{two powers} ~~to peers~~ at its command.
 - i) Knowledge-- ILUMUL KITAB.
 - ii) Science-- ILMUL FITRAT.

- 13) The development of science and technology is not the creation of the West alone. We once had this treasure with us but the West took it away. Take back your legacy of Science, technology and knowledge.
- 14) Also beware of the hazards of the godless civilization.
- 15) Donot be scared of death, because life and death are nothing but states of mind.
- 16) Always side with the truth.
- 17) Wage a struggle against what is godly.
- 18) ~~This poem~~ Hold my thoughts and philosophy near to your heart, so that you are not led astray.

This poem was ^agift to the Afghans from the poet of the East who had great hope in the future of Afghanistan. For Iqbal even ~~monarchy~~ monarchy in the ~~future of Afghanistan. For Iqbal even~~ independent Muslim states was acceptable as against the colonial yoke. This is why the Prophet of 'KHUDI' or Ego is found supporting and eulogizing the monarchical order in the Muslim world, which won him many critics in the post-independence Pakistan. This is an hypothetical assertion but still worth making that had he lived to see ~~b~~ about forty to fifty decolonised independent states, he would have changed his unconditional support for the monarchies. The poem Mathnavi Musafir (Traveller) composed by Iqbal in August:1934 in Persian verse from is reproduced in full text with verse to verse trnaslation in English rendered by this Scribe as no English translation of this poem in Pakistan or else where.(1)

Iqbal remained in touch with the affairs of ~~even~~ Afghanistan after coming from Afghanistan. In ~~2~~ letters written to his friend Raghib on November 12, and 24, 1933 he defended Nadir Shah against Amanullah Khan. In the Indian Press there was a lot of speculation about the assassination of Nadir Shah. The murder was being attributed to the supporters of Amanullah and as such ~~(it was being attributed to the supporters of Amanullah and as such)~~ it was being propagated that this elimination had paved the way for the restitution of Amanullah Khan. Iqbal emphatically dispels all these stories and opines in no uncertain terms that the murder had no political background and it was the result of just a family feud and rivalry. He refers to a resolution passed in the Afghan parliament against Amanullah which, according to him had sealed the fate of Amanullah in Kabul for ever. The ~~future~~ ~~more~~ raised by the Punjab Press was attributable to some extent to the rejection of Applications of certain journals for financial help by the Afghan Government under Nadir Shah. This implied that the Muslim journalists of India and more particularly of Punjab had been receiving funds from the Kabul Government. Iqbal discloses that he had seen such applications himself. This ~~sh~~ shows that during his visit to Kabul Iqbal was taken into confidence by the King about the receipt and rejection of such application. Iqbal also discloses that he receives the 'Al-Islah' Weekly of Afghanistan ~~direct~~ direct from Kabul.

These two letters addressed to Raghīb in November 1933 are very important and throw a lot of light on Iqbal's insight regarding the people and politics of Afghanistan.

These letters have been translated in English and are reproduced below:-

November 12, 1933
Lahore.

Dear Raghīb.

Assalam-o-Alaikum.

I have received your letter just now, for which I am thankful to you. I have returned from Kabul via Ghazi and Qandhar on the last Sunday. From Monday onward I am suffering from fever. The news of Assassination of Nadir Shah has caused me an unbearable shock as to all the Muslim world. He was a very pious and God-fearing King. In Kabul such legends are attributed to him which revive the memories of Hazrat ABU BAKAR, and UMAR-E-FAROOQ. (May God be pleased with them), the two pious caliphs of Islam. I said my Juma Prayer with him in the mosque of Kabul. I said another afternoon prayer under his leadership in the Royal Palace. God may bless him.

I am hopeful that Afghanistan will not be plunged in any revolution again (as a result of this assassination) As far as I understand, the assassination was the result of private ~~prive~~ enmity and rivalry.(1)

1) Iqbal Jehane Diggar by M. Faridul Haq, P-59.

May be the murder of General Ghulam Nabi Khan had to do something with it. It is absolutely wrong to derive the conclusion that people want the return of Amanullah. However, God Knows better. As a result of our visit, Islamic thoughts were amply generated. More of this later.

Yours Iqbal. (1)

The second letter to the same address is dated November 24, 1933, translation of relevant parts is given as under:-

November: 24, 1933,
Lahore.

Dear Raghib.

Assalam-o-Alaikum.

Peace prevails in Afghanistan. Afghan Parliament has passed a resolution in Quranic words against Amanullah Khan. The words are

”انہ لیس من اہلک“

The papers of Punjab are drumming propaganda in favour of Amanullah because the then regime of Afghanistan had rejected the applications for financial help of these papers. I personally know this fact, as I have read these application my-self..... To day I have received a copy of 'AL-ISLAH' from Kabul which carries a heart-rending speech of Sardar Muhammad Hashir Khan. This has made me weep profusely.

What else should I write.

Yours,
Muhammad Iqbal. (1)

1) Iqbal Jehan-e-Diggar by M. Faridul Haq. P-59

2) Ibid.

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VERSES COMPOSED ABOUT HAKIM SANAI UNDER THE
INFLUENCE OF VISIT TO AFGHANISTAN.

Not only did Iqbal write a separate versified travelogue about his visit to Afghanistan, but rather the memories of Kabul kept haunting him later on as well. He composed a poem of 45 couplets in Urdu in 1934 in the memory of Hakim Sanai. The poem is preceded by a prose description in the following words of Iqbal.

اعلیٰ حضرت شہید امیر المومنین نادر شاہ غازی کے لطف و کرم سے
نومبر ۱۹۳۲ء میں مصنف کو حکیم سنائی غزنوی نے مزار مقدس کی
زیارت نصیب ہوئی - یہ چند افکار پریشان جن میں حکیم ہی کے
ایک مشہور قصیدے کی پیروی کی گئی ہے - اسی روز سعید کی یادگار
میں سپرد قلم کئے گئے ہیں -

(۱) "ما از ہٹے سنائی و عطار آمدیم"

"Due to the generosity of great Martyr King Nadir Shah, this scribe had the good luck to visit the grave of Hakim Sanai Ghanavi. These stray reflections were written in commemoration of that auspicious occasion. I have followed the pattern of a famous panegyric of Hakim Sanai in this poem." I have come here only for Sanai and Attar." (1)

1) Bale Jibrail by Iqbal Page- 22/34 (The Gabrail's Wings).

The couplets alongwith English translation are as under:-

سما سکتا نہیں پہنائے فطرت میں مرا سودا -
غلط تھا اے جنوں شاید مرا اٹناڑہ صحرا -

The exuberance of my love is so great that this universe can not hold it. My own assessment of the vastness of the desert was incorrect.

خودی سے اس طلسم رنگ و بو کو توڑ سکتے ہیں -
یہی توحید تھی جس کو نہ تو سمجھا نہ میں سمجھا -

~~XXXXX~~ We would have conquered this world with the power of our Ego(Self realisation) and this was the Secret of Unity of God which was comprehended neither by you nor by me.

نگہ پیدا کر اے عاقل تجلی عین فطرت ہے -
کہ اپنی موج سے بیگانہ رہ سکتا نہیں دریا -

Seek the vision what could see the nature in all its vastness. Nature is like a river and its waves are like all its the vision of viewers. Both have to be united.

رقابت علم و عرفان میں غلط بینی ہے منبر کی -
کہ وہ حلاج کی سولی کو سمجھا ہے رقیب اپنا -

There is no dichotomy between spiritual and secular knowledge. This misunderstanding has been created by the religious scholars and they take MANSOOR HALLAJ AS their adversary. (1)

خدا کے پاک بندوں کو حکومت میں غلامی میں -

ذره کوئی اگر محفوظ رکھتی ہے تو استغنا -
The pious people remain unhurt and protected when they

abandon wordly riches. Both in the State of power or subjugation,

only this shield of 'Faqr' protests ^{one} ~~me~~ against all excesses.

نہ کر تقلید اے جبریل میرے جذب وستی کی - تن آسان عرشوں کو ذکر تسبیح و طواف ادرلی -

O. Gabrail, donot envy my love and self abandonment

(This has been granted to the human beings at the price of
very heavy physical travail) The angels should confine

themselves to holy recitations and prayers.

بہت دیکھے ہیں میں نے مشرق و مغرب کے میخانے -

یہاں ساقی نہیں پیدا وہاں ہے ذوق ہے صہبا -

I have seen enough of both the Eastern and Western

world. While in the East there is crisis of Leadership, the

Wine served in West is devoid of toxic agent.

نہ ایران میں رہے باقی نہ توران میں رہے باقی -

وہ بددے فقر تھا جن کا ہلاک قیصر و کسریے -

Neither Iran nor Turkey can boast of the

presence of such derveshes whose ' FAQR' was superior

to the Kingdoms of Rome and Persia. (1)

یہی شیخ حرم ہے - جو چرا کر بیچ کھاتا ہے -
 کلیم بوذر دلق اویس و چادر زہرا —

The religious guide of Muslims is such a person who would not mind selling the sacred objects belonging to Hazrat Abu Zar, Ovais-e-Qarani and Fatima-u-Zahra (May God be pleased with them) for the sake of wordly pleasures.
 حضور حق میں اسرافیل نے میری شکایت کی۔

یہ بندہ وقت سے پہلے قیامت کر رہا ہے -
 The angel ISRAFIL, who has been assigned the duty to raise the people from the death sleep on the day of judgement, has complained to the God that this poet (IQBAL) may cause the day of judgement much before its ordained time.
 ندا آئی کہ آشوب قیامت سے یہ کیا کم ہے -

گرفتہ چینیان احرام و مکی خفتہ در بطحا -
 The voice from the unknown spoke thus " Is it not a day of judgement before time that the non-Muslims have adopted ways of real Islam while the Muslims are fast asleep even in the Holylands."

لبا لب شیشہ تہزیب حاضر ہے میے لاسے -
 مگر ساقی کے ہاتھوں ^{تس} نہیں پیمانہ لا لا -

The modern civilization is practising half of Islam, through its negation of all that is ungodly. What they need is message of Islam which we dont have to offer.

♦♦ دبا رکھا ہے اسکو زخمہ ور کی تیز دستی نے -

بہت نیچے سروں میں ہے ابھی یورپ کا واویلا -

Europe is becoming conscious of the fact that their nihilism should now be wedded to positivism but such voices are at their lowest ebb at this moment in the din of materialism.

اسی دریا میں اٹھتی ہے وہ موج تند جولان بھی -

نہنگوں کے نشیمن جس سے ہوتے ہیں تہ و بالا -

This river of the West has in it such powerful waves which may deliver a tumultuous blow to the dens of Leviathans.

غلامی کیا ہے ذوق حسرت و زیبائی سے محرومی -

جسے زیبا کہیں آزاد بندے - ہے وہی زیبا -

What is slavery, deprivation from sense of beauty and proportion. A slave is simply in-capable of telling the beautiful from the ugly. It is the prerogative of the free people to define as to what beauty is.

بھروسا کر نہیں سکتے غلاموں کی بصیرت پر - کہ دنیا میں فقط مردانِ حر کی آنکھ ہے بینا

We can not trust the vision of a slave, as it is only the eye of a free man which can see the reality.

وہی ہے صاحبِ امروز جس نے اپنی ہمت سے -

زمانے کے سمندر سے نکالا گوہرِ فردا -

Only he is master of his present, who has the will and power to dig out his tomorrow out of the sea of the time. (1)

فرنگی شیشہ کر کے فن سے پھر ہو گئے پانی ۔
 میری اکسیر نے شیشے کو ہنسی سختی خارا ۔

The Western civilization melted the stones into water but I stood up and turned my glass into unbreakable stones. I have the antidote for the machinations of the West.

رہے ہیں اور ہیں فرعون میری گھات میں اب تک ۔

مگر کیا غم کہ میری آستین میں ہے بد بیضا ۔

Many Pharoas are after me but like Moses I have the Miracle of a sun on my hand which can thwart their advances towards me. وہ چنگلی خسرو خاشاک سے کس طرح دب جائے ۔
 جسے حق نے کیا ہو دیستان کے واسطے پیدا ۔

The sparkle meant for setting ablaze the whole jungles can not be wasted on small pieces of wood.

محبت خویشتن بینی محبت خویشتن داری ۔

محبت آستان قیصر و کسی سے پر ہوا ۔
 Love adores itself, love maintains itself.

Love has no care for the palaces of the great kings.

عجب کیا گرمہ و پروین میرے نخچیر ہو جائیں ۔

ہر فتراک صاحب دولتے ہستم خود را ۔

It is possible that I could subjugate the moon and stars of the sky because I have made myself subservient to him who is the master of all such things. (1)

وہ رانا نے سبیل ختم الرسل مولا نے کل جس نے -
غبار راہ کو ہنشا فروغ وانی سینا -

The great Prophet (peace be upon him) who is last of the messangers of God and who is master of all the world, has lent celestial lights to ordinary particles of dust lying on the ground.

نگاہ عشق و مستی میں وہی اول وہی آخر -
وہی قرآن وہی فرقان وہی یاسین وہی طاہا .
For the eye of love he is the first and he is the last. He is himself Quran and he is himself the verses of QURAN.

سنائی کے ادب سے میں نے عواصی تہ کی ورثہ -
ابھی اس بحر میں باقی ہیں لاکھوں ٹولے لالہ -

I did not dive deep into the verses of Sanai, otherwise I could have found many more pearls which are aplenty in it.

یہ کون غزل خوان ہے ہر سوز و نشاط انگیز -

جو اندیشہ رانا ہو روتا ہے حسن آئیز
Who is this poet who is singing his Ghazel, with such melodious sweetness which is full of sorrows.
This poetry has the potential to turn the deep thinking of a sage into an emotional outburst.

گو فقر بھی رکھتا ہے انداز ملوکاتہ -

تا پختہ ہے پرویزی ہے سلطنت پرویز -

Although 'FAQR' or voluntary abandonment of riches and power has a stately majesty, yet this Royal demeanour is useless unless it acquires a state unto itself.

اب حجرہ صوفی میں وہ فقر نہیں باقی -

خون دل شیران ہو جس فقر کی دستاویز -

Now a days the 'FAQR' has also lost its intrinsic qualities which could have turned the powerful blood of tigers as the evidence of its strength.

اے حلقہ درویشان وہ مرد خدا کیا -

ہو جس کے گریبان میں ہفتا ہفتا رستا خیز -

O Yea derveshes, tell me whether that person in a godly Person who is bent upon raising hell fire every moment. ^{روشن} جو ذکر کی گرمی سے شعلے کی طرح

جو فکر کی سرعت میں بجلی سے زیادہ تیز -

That dervesh burns like fire with the heat of his speech and he is also agile like lightning with the force of his thoughts.

کرتی ہے ملوکیت آثار جنوں پیدا -

اللہ کے نشتر ^{چنگیز} لہیں تیمور ہو یا چنگیز -
The monarchy causes deep emotional aberrations in

individuals and nations and as a result of this Timurlanes and Ghangez Khans emerge and bulldoze the monarchical orders. They were like instruments of the surgeon who operate upon the nations. (1)

یوں دار سخن مجھکو دیتے ہیں عراق و پارس -

یہ کافر ہندی ہے یہ تیغ و سنان خونریز -

The academics of Iraq and Iran pay homage to my poetry in such a way as to declare me a revolutionary of India who has the potential to shed blood without the use of Swords and arrows.

یہ حرف راز مجھکو سکنا گیا ہے جنوں -

My love and frenzy ^{خدا مجھے نفس جبریل دے تو کیوں} had disclosed to me such secrets which can not be described in words until I am granted the tongue of a Gabrail.

ستارہ کیا میری تقدیر کی خبر دے گا .

وہ خود فراخی افلاک میں ہے خوار و زبون -

The stars are incapable of telling the details of my fate as they are themselves engulfed and bewildered in the vastness of the heavens.

حیات کیا ہے خیال و نظر کی مجزوی -

خودی کی موت ہے اندیشہ ہائے گونا گون -

What is life, The frenzy of thoughts and vision. Ego becomes dead when the thoughts are lost in the maze of interpretations.

عجب مزا ہے مجھے لذت خودی دے کر -

وہ چاہتے ہیں کہ میں اپنے آپ میں نہ رہوں -

How strange it is that after providing me with the tastes of Ego (KHUDI) they want that I should lose my consciousness.

ضمیر پاک و نگاہ بلند و مستی شوق -
 نہ مال و دولت قارون نہ فکر افلاطون -

When you have your soul free ^{from} ~~my~~ all impieties,
 have a high ideal in life and also enjoy the inebriety
 of love, then care not for the gold and diamonds of a King
 or the philosophical idealism of a Plato.

سبق ملا ہے یہ معراج مصطفیٰ سے مجھے -

کہ عالم بشریت کی زد میں ہے گردون -
 The great event of going to the heavens by our

great Prophet (peace be upon him) has taught me one
 lesson and that is that skies, and heavens are under the feet
 of a human being. Man is greater than the universe which is
 sub-servient to him.

یہ کائنات ابھی نا تمام ہے شاہد -

کہ آ رہی ہے دما دم صدائے کن فیکون -

This universe is still incomplete as the symptoms of
 creation are still visible.

علاج آتش رومی کے سوز میں ہے تیرا -

تری خرد پہ ہے - غالب فرنگیوں کا ضرر

When confronting the magical spell of the

Western civilization, the fiery spirit of Roomi will provide
 you succour.

اسی کے فیض سے میری نگاہ ہے روشن -

اسی کے فیض سے میرے سہو میں ہے جیشون -

Because of him my vision is brighter and because of

him my jug contains the waves of oxus river.

URDU VERSES COMPOSED DURING THE STAY OF KABUL.

The Bale-Jabrail contains four more stanzas about which Iqbal wrote that these were written in Kabul. As these were in Urdu and not directly related to the proceedings of journey to and from Kabul, these were also not included in the Persian travelogue. In all there are 30 couplets in which usual themes of Iqbal's poetry have been beautifully composed. The significance of these verses for the purpose of this thesis is that these were composed during Iqbal's sojourn of Kabul and none other than Iqbal himself has testified it.

The verses along with English Translation are given below:-
 مسلمان کے لہو میں ہے سلیقہ دل نوانی کا - مروت حسن عالم گیر ہے مران غازی کا -

Muslims know how to endear themselves to others. The successful warriors of Islam are known world over for their humility and affection.

شکایت ہے مجھے یا رب خدا وند ان منتجب سے - سبق شاہین بہرین نے دے رہے ہیں خاکبازی کا

O. God, I have very serious complaint against the Teachers and scholars of Islam, who are teaching the muslim children to be meek and humbler

بعد مدت کے نچپیروں کا انداز نگہ بدلا - کہ میں نے فاش کر ڈالا طریقہ شاہبازی کا -

I have disclosed and divulged the secret of how to become an eagle. This has changed the centuries-old look of the meak birds of prey that Muslims were truned into. (1)

قلندر جز دو حرف لا الہ کچھ بھی نہیں رکھتا -
فیقہ شہر قارون ہے لغت ہائے حجازی کا -

The qalandar has only two words to say that there is nothing but Him in the world. In contrast the religious scholar has a rich vocabulary.

حلیت بادہ و مینا و جام آتی نہیں مجھ کو -
نہ گھر خارا شگافوں سے تقاضا شیشہ سازی کا -

I don't have the flowery language to depict the cup and wine story. Ask not for glassy stuff of one who has knack for breaking of stones.

کہاں سے تو نے اقبال سیکھی ہے یہ درویشی - کہ چرچا ہے بادشاہوں میں
ہے تیری نیازی کا -

O. Iqbal where have you learnt this derveshi from ?
There is a far and wide publicity of your care-free attitude.
It is even discussed in the gatherings of the Kings.(1)

عشق سے پیدا نوائے زندگی میں زیر و بم -

عشق سے مٹی کی تصویروں میں سوز و عیدم -

Love (Ishq) lends commotion to the stillness of life. It enlivens a fiery creativity in the figures made of clay.

آدمی کے ریشے ریشے میں سما جاتا ہے عشق -

شاخ گل میں جس طرح باد سحر گاشی کا نم -

Love permeates the very fibre^{and} texture of man, as permeation of the moisture of the morning breeze effect the flowers. (1)

1) Ibid.

اپنے رازق کو نہ پہچانے تو محتاج سلوک -
اور پہچانے تو ہیں تیرے گدا دارا و جم -

If you donot realise who provides you with the sustetence of life (Food, Shelter and Clothing) then you are servant of the Kings and knights. But if you realise this fact, then you are yourself a King of Kings ~~who will be~~ having Dara and Jamshed as your servants.

دل کی آزادی شہنشاہی شکم سامان موت -
فیصلہ تیرا تیرے ہاتھوں میں ہے دل یا شکم -

If you have free soul, then, you are master and if you are servant of your earthly desires, take yourslef for a dead man. The decision is yours. Do you want to be subservient to your soul or your stomach.

اے مسلمان اپنے دل سے بوجھ مٹا سے نہ پیچھ -
ہو گیا اللہ کے بدوں سے کیوں خالی حرم -

O. Muslims, Ask not of Mulla but ask of your self? why have people become disinterested in religion.

دل سوز خالی ہے ننگہ پاک نہیں ہے -

پھر اس میں عجب کیا کہ تو بے پاک نہیں ہے -
Your soul is empty of fire, you vision is polluted.

In such a situation it would be strange if you dont act sheepishly; (1)

ہے ذوق تجلی بھی اسی خاک میں پنہاں -
غافل تو ترا صاحب ادراک نہیں ہے۔

The human being is also the embodiment of the celestial light. Forgetful creature, dont consider yourself ~~xxxxxx~~ as bearer of rationality alone.

وہ آنکھ کہ ہے سرمہ افروغ سے روشن -

بر کار و سخن ساز ہے ~~انہماک~~ نہیں ہے۔

The eye that seeks light from the western civilization may be shrewd and articulate but definitely it does not possess the humility.

کیا صوفی و ملا کو خبر میرے جنون کی -

ان کا سر دامن بھی ابھی چاک نہیں ہے -

Neither Mulla nor ~~saft~~ is aware of the quality and quantity of my frenzy. My whole attitude is ~~x~~ tattered while their whole apparel is intact.

کب تک رہے محکومی انجم میں میری خاک -

یا میں نہیں یا گردش افلاک نہیں ہے -

I am such a being that can not remain confined to the slavery of fate for long. I may go berserk and stop the movement of stars.

بجلی ہوں نظر کرہ و بیابان پہ ہے میری -

میرے لئے شایان خس و خاشاک نہیں ہے -

I am lightning and have the heights of skies and vastness of deserts is my view. I am not destined to confine myslef to the rubbish.

عالم ہے فقط مومن جانناز کی میراث -

مومن نہیں جو صاحب لو لاک نہیں ہے -

This world belongs to him who is a brave Muslim. He is not a true muslim who does not enjoy the devine patronage.

ہزار خوف ہو لیکن زبان ہو دل کی رفیق -

یہی رہا ہے ازل سے قلندرون کا طریق -

The real Qalandar is one who has the capacity and will to speak out his heart in the teeth of a thousand embargos.

ہجوم کیوں ہے زیادہ شراب خانے میں -

فقط یہ بات کہ پیر مغان ہے خلیق -

The Character and quality of the leader count for much in every matter. If the owner is a man of Character, the bar shall have a multitude of customers.

علاج ضعف یقین ان سے ہو نہیں سکتا -

غریب اگرچہ ہیں ہیں رازی کے نکتہ ہائے رفیق -

Although the intellectual arguments of Razi are very unique and cogent they are unable to strengthen the inherent convictions of man.

مريد ساده تو رو رو کے ہو گیا تايب .

خدا کرے گئے ملے شیخ کو بھی یہ رفیق -

The disciple has secured forgiveness of God after much weeping and crying. But the mentor is still busy in his business. My God guide him so that he may also seek forgiveness of Him.

اسی طلسم میں اسیر ہے آدم -

بغل میں اسکی ہیں اب تک عہد عتیق -

Man is still the prisoner of the magic of bygone centuries. He is still holding his past close to his heart.(1)

1) Ibid.

میرے لٹے تو ہے اقرار بالسان بھی بہت۔

ہزار شکر کہ ملا عین صاحب تصدیق۔

I am satisfied with the expression of my faith through my tongue. Let the Mulla be having a certificate of internal testimony.

اگر ہو عشق تو ہے کفر بھی مسلمانی۔

نہ ہو تو مرد سلمان بھی کافر و زندیق۔

Love throbbing in the heart of a non-believer may make him a believer but a Muslim is certainly a non believer, if he is devoid of love.

پوچھ اس سے کہ مقبول ہے فطرت کی گواہی۔

تو صاحب منزل ہے کہ بھٹکا ہوا راہی۔

Ask him whether testimony of nature is acceptable.

Are you ~~are~~ a traveller who has reached your destination or a person who has lost his path.

کافر ہے سلمان تو نہ شاہی نہ فقیری۔

مومن ہے تو کرتا ہے فقیری میں بھی شاہی۔

If a muslim behaves like an infidel, then he has lost him spiritual and temporal rulership. On the other hand, if he is a true muslim, being a poor man he still rules over the world.

کافر ہے تو شمشیر پہ کرتا ہے بھروسہ

مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی۔

An infidel has more confidence in his sword while a muslim does not care whether he is armed or otherwise. (1)

کافر ہے تو ہے تابع تقدیر مسلمان -

مومن ہے تو وہ آپ ہے تقدیر الہی -

✕ If a Muslim behaves and acts like an infidel,
He is subservient to his fate, But when he becomes
a true Muslim, then he becomes the author of his
own fate.

میں نے تو کیا پردہ اسرار کو بھی چاک -

دیرینہ ہے تیرا مرض کور نگاہی -

I have discovered and divulged the secrets
of life and reality but, also, you are blind as usual (1)

1) Ibid.

IQBAL AND AMANULLAH KHAN.

Iqbal had great love and regard for the Afghan monarch Amir Amanullah Khan. He kept himself fully informed of the developments, social economic and political, taking place in Afghanistan in his reign. To express his reverence for Amir Amanullah Khan he wrote a long poem in praise of the great King. He was aware of the progressive tilt of the King as was he aware of the orthodox bent of mind of the illiterate masses who were subservient to the whims of mullas of the time and were led ~~wherever~~ wherever they wanted them to lead. The Westernized thinking of Amanullah Khan invited troubles and Iqbal knew it that the British would leave no effort ~~spread~~ spread to avenge their defeat at the hands of the King who in his strong moment had tried to be independent. He had behaved in a manner which was ^{not} liked by the ~~and~~ Colonial power. The King's tour of Europe provided his detractors with the ammunition to set the stability and progressiveness of Amanullah ablaze. The Mullah, ~~had~~ had in glove with the British underground network, erected a formidable opposition to Amanullah, which finally overthrew him.

The dethronement of Amanullah was on cards with British as well as local religious classes as also with his detractors. Nadir Khan who later became the King of Afghanistan under the title of Shah Nadir Shah was at that time serving as Ambassador of his country in France.

Mahmood Tarzi, father in law of Amanullah had not been on good terms with Nadir Khan. Nadir Khan was joined by his brothers Hashim Khan and Shah Wali Khan in Paris. Only Shah Mahmood continued with the Kabul Government in Afghanistan. Nadir Khan then resigned his post on the ground of his health and did not return to Afghanistan and x settled in France.

The trouble of Amanullah started when he left for a very long tour of Europe Spread over more than Seven months, from December 14, 1927 to July 1st: 1928. The sojourn was too long by any standard. This showed that either Amanullah was over confident or there were too placid and peaceful conditions in Afghanistan which prompted him to keep extending his stay and enjoyment in Europe. However this long absence proved apolitical and tactically ruinous for the monarch. The well wishers of Amanullah disapproved of this stance of the King. This was so significant that not only in Kabul but also in India it was hotly debated in private and public circles that this inordinately long stay outside his country would be harmful for Amanullah. Iqbal did not approve of this experimentation of the King either. (1)

1) Iqbal-o- Khushal bu Mir Abdus Samad

Afghanistan under Amanullah was a source of pride and strength for the muslim who were breathing their lives of subjugation under the British Colonial yoke. The educated and discerning among them sang the hymns of praise for the great Amanullah Khan, who had endeavored to, slowly and steadily, liberate Afghanistan from the British political influence in external and internal matters. The brief third Anglo-Afghan war of 1919 gave a psychological boost to the Indian Muslims.

In 1923, when Iqbal's Book 'PAYAM-E-MASHRIQ' appeared Amanullah was fully entrenched and no body could have imagined that after a period of just five years, he would be deposed so unceremoniously. However at this point of time Amanullah was the apple of the eyes of the Indian Muslims who looked at him as the embodiment of Muslim pride and eminence. It was in this atmosphere of love and esteem that the greatest poet of the Indian Muslims, found no other person than Amanullah Khan worthy of respect to dedicate his international book to.

Iqbal in the preface of the book in a masterly manner analysed the international scenario and concluded that in the contemporary political geography, only Amanullah, King of Afghanistan, had the potential of converting his nation into a powerful human force.

He dedicated his book 'Message of the East' (PAYAME-MASHRIQ) to Amir Amanullah Khan, which not only significant but also symbolic to the effect that Iqbal was presenting Amanullah Khan as a model of eastern intelligence, virtue and power. Iqbal wrote, in the preface:-

” اس وقت دنیا میں اور بالخصوص ممالک شرق میں ہر ایسی کوشش جس کا مقصد افراد و اقوام کی نگاہ کو جغرافیائی حدود سے بالا تر کر کے ان میں ایک صحیح اور قیمتی سیرت کی تجدید یا تولید ہی قابل احترام ہے۔ اسی بنا پر میں نے اپنے اسی دور کے ممتاز فرمان روائے افغانستان کے نام نامی سے منسوب کیا ہے۔ کہ وہ اپنی فطری زہانت و فطانت سے اس سنگے سے ہنسی سے آگاہ معلوم ہوتے ہیں۔ اور افغانیوں کی تربیت انہیں خاص طور پر مد نظر ہے۔ اس عظیم الشان کام میں خدا تعالیٰ ان کا حامی و ناصر ہو۔“

(۱)

English Translation.

" At this point in time, in the world at large, and more particularly in the countries of the East, those efforts should be lauded which aim at sublimating & elevating the vision of the individuals and nations above the petty geographical considerations.

This is why I have dedicated these pages to the King,

Amanullah Khan of Afghanistan, who by dint of his natural intellectual powers had grasped this point. He, as such, was busy training and educating the Afghans towards that end. In this stupendous task, may God Almighty help and support him."

Besides dedicating his book to him, Iqbal composed a long and beautiful poem in the name of Amanullah. The composition in the mathnavi form is spread over 81 couplets in which Iqbal lays bare his heart to the Muslim monarch. He advised him to beware of the machinations of the West and hold fast to the ideals of Islam. He tells him that he might be having many gifts of jewels and gems from the Kings and ruler but he (Iqbal) a dervish, offers him such pearls which treasure of the world did not contain. Iqbal through this poem delivers a long emotional lecture on the teachings of Islam. Almost all topics near to the heart of the Iqbal have most beautifully been given a fine poetic clothings in this poem. This amply proves Iqbal's unswerving faith and confidence in the destiny of Afghans and Afghanistan. The poem alongwith English translation is reproduced below:-

پیشکش بحضور اعلحضرت امیر امان اللہ فرمائرواٹ دولت ستقلہ افغانستان
 خلد اللہ ملک و اجلالہ

PRESENTATION TO HIS ^{MA}MAJESTY, AMIR AMANULLAH KHAN,
 KING OF AFGHANISTAN.

اے امیر کا مگار اے شہر یار - دوجوان و مثل پیران پختہ کار -

O. yea, Benevolent King who is friend of his people.

Though you are young in years have the sagacity of the sages.

چشم تواز پرد گیسو محرم است - دل میان سینہ ات جام جم است -

Your eyes can envision all the secrets of life. Your heart
 is like wine glass of King Jamshed of Persi-a.

عزم تو پائندہ پشون کوهسالم تو - حزم تو آسان کند دشوار تو -

Your ideal is as high as the mountains of your country.
 Yours perseverance makes things easier for you.

ہمت تو چون خیال من بلند - ملت صد پارہ را شیرازہ بند -

Your 'courage' is high as my imagination, which can
 bind together the scattered and disjointed groups into a
 united nation.

ہدیہ از شاہشاہ داری ہے -

لعل و یا قوت گران داری ہے -

You have received many gift from Kings and monarchas.
 You also possess many precious gems and diamonds.

اے امیر اپنی امیر ابن امیر -
 دیدہ از نوائے ہم بیزیر -

O. Yea, King, who is a born king, ~~xxxx~~ A King son of Kings. You dont need any more gifts. But accpet this one from a poor and dispossessed friend. (1)

I have lit the fire in my body, so that I could learn secrets of life.

تا مرا رمز حیات آموختند .
 آتش در پیکرم افروختند -

I have brought for you the fire of my soul. I have brought a lease of new life for the love (ISHQ)

یک نوائے سینہ تاب آورده ام - عشق را عهد شباب آورده ام -

That German poet, the sage of the West, who is a votary of Persian culture and civilization.

بیر مغرب شاعر العافی - آن قتل شیوہ هائی پہلوی .

He composed a beautiful poem full of frivolous imagery of the East. He delivered a message to the East from the side of the West.

بست نقش شاهدان شوخ و شنگ -
 دار مشرق را سلام از فرنگ -

In reply to his message, I have composed a poem which is a message of the East to the West. I have illumined a full noon over the darkness of the East.

در جوابش "نغمہ ام پرچام شرق"
 "تا بجای رخسار پرچام شرق"

تا شناسائے خودم خود بین نیم -
 با تو گویم کجاست او که بود و من گویم -

I am not an egoist. I have just tried to seek the
 knowlwdge of self. Now I disclose to you as to what he, the
 Goethe, was, and what I am.

او ز افروختگی جوانان مثل برق -

شعله من از دم پیران شرق -
 He is afire becuase of his youthful generation and my
 thoughts are ablaze due to the wisdom of my Eastern sages.

او چمن زاده چمن پرورده

من دمیدم از زمین مرده
 His soil and land is full of flowers of spring. He is
 loved and followed by his people. But I am emerging out of a
 dead and dormant land

او چو بلبل در چمن فرخنده گوی
 من بهضرا چون جرس گرم خروش -

He is like a nightingale in a garden of flowers ^hwere
 melodies of sweet birds fill his ears where-as I am relegated
 to a desert where I am crying like a bell tied to the neck of a
 Camel.

هر دو پیکان حیات اندر مات -

We both are aware of the secret of this universes. We
 both believe that there is life in every death.

هر دو خنجر صبح خیز آئینه تمام - او پرهنه من شدوز اندر نیام -

We both are like swords bright and brilliant. He is out
 of his Sheath while I am still buried in the darkness.

هر دو گوهر آر جست و تاب دار -

زاده در پائے نا پینا کنار -

We both are like glowing priceless gems which have been emitted out of a shoreless river.

او ز شوق در ته قلم پید -

تا گریبان صرقت را بر درید -

His dynamism reverberated even under the sea which broke open the shell.

من آغوش صدف تا هم هنوز -
در ضمیر بحر تا یابم هنوز -

But I am still in the grip of the shell. I am still vieled in the depths of unknown seas.

آشنائے من زمن بیگانه رفت -

از خستادم تھی پیمانه رفت -

Those who know me, have taken no advantage of me. My

friends have gone from me without taking a drop of wine, although they were thirsty and I had barrel full^{of} wine.

من شکوه خسروی او رادم -

تخت کسی زیر پائے او نهم -

I was offering them (my friends, my nation) the grandeur of the great Kings. I was placing thrones of great monarchs at their feet.

او حدیث دلبری خواهد زمن -

رنگ آب و شاعری خواهد زمن -

But they instead wanted beautiful remantic poetry from me.

They expected of me to produce colourful and flowery verses for their aesthetic satisfaction alone.

کم نظر بینایی جامم ^{ندید} -

آشکارم دید و بینانم ندید -

Those short sighted people could not see the fire glowing in the interior of my body. They were after the apparent without any regard for the quality of soul.

فطرت من عشق را در بر گرفت -

صحبت خاشاک و آتش در گرفت -

But I was gripped by the fire of love. It was just like mixing of the fuel with the fire.

حق رموز ملک و دین بر من کشید -

God laid ^{نقش غیر از پرده چشم و بود} bare the secrets of the religion and statecraft to me. God cleansed my soul of the ungodly visions and thoughts.

برگ گل رنگین ز مضمون است -

مصرع من قطره خون من است -

My poetry is stained with blood of my heart. The petals of flower are rosy because of my blood.

تاثیر پنداری سخن دیوانگیست -

در کمال این جنون فرزادگیست -

For the unassuming, the power of poetry is a frenzy and in the culmination of this frenzy lies the sagacity and wisdom.

از هنر سرمایه دارم کرده اند -

درد یار هند خوارم کرده اند -

God has bestowed unique talent on me but in India,
no body is aware of greatness of my talent.

لاله و گل از نوایم به نصیب -

طائر م در گلستان خود غریب -

In my own country I am unheard and uncared for.
I am such a bird that flowers of my own garden are
deprived of my songs.

بسکه گردون سفله و دون پرور است -

دانش بر مرد که صاحب جوهر است -

This world has no regard for the talent. Unvortunate is
he who has some talent in this undiscerning world.

دیرینه خسرو کیوان جناب - آفتاب ما تیارت بالحجاب -

Look, O Yea, great King, the sun of my talent comes
out of its secret abode.

ایطحنی در دشت خپش از راه رفت -

از یم او سوز الا الله رفت -

The people of Arabia have lost their path. They have
been divested of the fiery power of the Islam.

مصریان افتاده در گرناب دیل -

سست رگ تو رادیان زنده پیل -

The People of Egypt have been drowned in the Nile.
The lethargic Turks are like dead elephant.

آل عثمان در شکنج روزگار -
 مشرق و مغرب زخوش لاله زار -

The Ottoman empire is engulfed by the troubles of the world. East and West both are witness to their ~~blee~~- bleeding wounds.

عشق را آئین سلطانی نماد -
 خاک ایران مات و ایرانی نماد -

The people of Iran have also lost that love of Islam which Salman Farsi had. Only the soil of Iran is left, the real Iranians are gone.

سوز و ساز زندگی رفت گلش -
 آن کهن آتش فسر اندر دلش -
 The heat and sweetness of life have gone from their lives. The old fire has been extinguished in their souls.

مسلم هندی شکم را بده -
 خود فروش دل ز دین بر کنده -

The Indian Muslims have adopted materialism. They have sold themselves out to the devil and have become averse to the religion.

در سلطان شان محبوس نماد -
 خالد و فاروق و ایوب نماد -

The Muslims world over have lost the glory of Islam. There is no one like Khalid, Farooq, or Ayub Ansari. (May God be pleased with them)

ای ترا فطرت غمیر پاک داد -
 O. King, God has endowed you with a bleeding and pious soul. You are fortunate that your heart is full of love for Islam.

تازه کن آئین صدیق و عمر -
چون کبا بر لاله ضحرا گزر -

Revive the traditions of the pious Caliphs
Hazrat Abubakr Siddique and Hazrat Umar Farooq(May God be
pleased with them) Like cool breeze pass through the flowers
of the desert (Your nation).

ملت آواره کوه و دمن -

در رگ او خون شیران موجزن -

The scattered groups of Afghans residing in the
mountains and plains of Afghanistan, have the blood of tigers
running in their veins.

زیرک و روئین تن و روشن جبین -

چشم او چون جره بازان تیز بین -

These people of Afghanistan are wise, handsome and fair
complexioned. Their eyes are full of sharpness of the eagles.

قسمت از خود جهان نا یافته - کوکب تقدیر او نا یافته -

They are unaware of their destiny. The star of their
fortune is still shrouded in the darkness.

در قهپتا ن خلوتی در زبده -

رستخیز زندگی نا دیده -

The Afghan is cut off from the activities of life in the
confines of the mountains . He has not yet witnessed the ups
and down of the life.

جان تر محنت پیمبر عبور -
کوش در تهزيب افغان غير -

Gird up your loins -. Through a concerted endeavour to cultivate the traits of discipline in the self-respecting nation of Afghans.

مناز صوبقان اين امت شوى -
بهر دين سرمايه قوت شوى -

Through your efforts, the truthful people of this race will convert into a strong nation which in turn prove a powerful asset for Islam.

زندگى جهداست استحقاق نيست -
جز بعلم انفس و آفاق نيست -
Life is nothing but struggle. It is not a privilege for him who live it. It is knowledge of the universe.

گفت حكمت را خدا خير ~~كشيد~~

~~علا~~ هر كجا اين خير بينى بگير -
God has declared knowledge as the profound goodness where ever it is found , get hold of it.

سيد كل صاحب ام الكتاب -
پرد گيسا بر ضميرش به حجاب -

That greatest Leader of humanity (Peace be upon him) on whom the greatest book of the world was bestowed, had the capacity to see what was hidden from the eye.

گرچه عين زات را به پرده ديد -

زب زدلى از زبان او چكيد -
Although he had seen the ultimate reality with his own eyes, still he prayed for the enhancement of his knowledge. (1)

علم اشیا علم لاسما سستج -

هم عصا وهم ید بیضا سستج -

The knowledge of the physical objects of the world is also the sacred knowledge. It lends physical power and the spiritual enlightenment.

علم اشیا داد مجرب فروغ -

حکمت او ماست می گفد زدوغ -

The knowledge of the physical world gave west its power and prosperity, this knowledge belongs to us which they had taken away from us.

جان ما را لذت احساس نیست -

خاک ره جزو ریزه الماس نیست -

But we are oblivious and insensitive to this fact. The dust lying in our paths is full of diamonds, but we are unaware.

علم و دولت نظم کار ملت است -

علم و دولت اعتبار ملت است -

Knowledge and power integrates the nations.

Knowledge and power are prestige of the nations.

آن یکه از سینه حرار گیر -

وان دگر از سینه کھسار گیره -

Knowledge resides in the souls of the free man.

Take it from them. The power is the gift of the people of the mountains. Go get it from them.

دشمنه زن در پیکر این کائنات -

در شکم دارد گهر چو سومات -
With your dagger take on this universe and dig gems out
of its womb as you have dug out the treasures out of the
idols of Somnat.

لعل ناب اندر بدخشان تو هست -

برق سینا در قهستان تو هست -

You are Badakhshan and you hold diamonds within you.
The light that lit the mountain of Sina also resides in
your mountains.

کشور محکم اساسی با یدت -

دیده مردم شناسی با یدت -

Strong countries have strong foundations. But for
realising this fact you should have vision of a discerning
person.

اے بسا آدم کہ ابلیسی کند -

اے شیخ** بسا شیطان کہ ادبسی کند -

Beware. It is the human being who sometimes acts
like a devil. Devil also operates sometimes under the
garb of a pious person.

رنگ او نیرنگ و بود او نمود -

انثرون او چو داغ لاله رود -

Sometimes he appears in different colours. His
interior is as black as the charred interior of a tulip. (1)

پاکباز و کمبتین او دغل -

ریمن و غدر و نفاق اندر بچل -

He appears righteous from without but from within he is full of notions of disunity, hypocrisy and insurgency.

در نگران خسرو صاحب نظر -

نیست هر سنگی که می تابد گهر -

O. Great King beware of illusions. Every thing that glitters is not gold.

مرشد رومی حکیم پاک زاد -

سر مرگ و زندگی برما کشاد -

The great sage Moulana Roomi, divulged secrets of life and death to me.

هر هلاک امت پیشروین که بود -

زانکه بر جندل گمان بردند عود -

The main cause of death of earlier nations was that they took stones for diamonds. They were deceived by the illusory appearances.

سروی در دین ما خدمت گوی است -

عدل فاروقی و فقر حیدری است -

According to the *tenets* of Islam Government means service of people. Great pious caliphs of Islam Hazrat Umar and Ali have proved this through actions.

در هجوم کار هائیک ملک و دین -

بادل خود یک نفس خلوت ترین -

O. King snatch a few moments out of the busy schedule of your mundane and religious activities ^{and} pass a few moments with yourself in seclusion. (1)

هر که یک دم در مکن خود نشت -

هیچ نخچیر از کند نجست -

He who delves deep into him self for self-discovery is a successful person. From his bow and arrow no animal shall protect himself.

در قبائح خسروی درویش نی -

دیده بیدار خدا اندیش نی -

From your exterior you may appear as a King, but from within you are a dervesh. You are alert and 'God-fearing.'

قاع ملت شهشاه مراد -

تبع او را برق و تندر خانه زاد .

6 You are Leader of the nation and also the one who serves her well. But sharpen their swords also and turn them into a store full of amunition.

هم فقیر هم شه گردون فری -

ارد شیر بار روان بو ری -

You possess the qualities of a King and a dervesh at one and the same time. You may have the royal trappings of an Iranian king but from within you possess the heart of the great Abu -Zar-Ghaffari.

فرق بودش در زره بالادوش -

در میان سینه موئینه پوش -

You may remain clad and immersed in the steel gear of the War but still possess ^a heart as fragile as glass.

آن سلمان که میی کرده اند -
در شهشاهی فقیی کرده اند -

The great Muslims who ruled this world, never posed as Kings. They were dervesh within.

در امارت فقرا افزوده اند -
مثل سلمان در مدائن بوده اند -

Faqr, or voluntary abandonment of riches is the real rulership of the world. This was also the practice of Salman Farsi who lived in Madain.

حکمران بود و سامانی نداشت -

دست او جز تیغ و قرآن نداشت -
He was such a ruler who had no worldly possession. In his hands he had only a sword and the Holy Book, Quran.

هر که عشق مصطفی سامان اوست - بحر و بر در گوشه دامان اوست -

He who has love of Prophet Muhammad in his heart, the power and authority of this world is his servant.

سوز صدیق و علی از حق طلب - زره عشق نبی از حق طلب -

Acquire of God, the fire that lit the souls of Abu Bakr and Ali (May God be pleased with them) Seek a particle of love of Muhammad (Peace be upon him) from the God.

زانکه ملت را حیات از عشق اوست -

برگ و ساز کائنات از عشق اوست -

The Muslim nation owes its life to the love of Muhammad (Peace be upon him) as this whole universe owes its existence to him. (1)

جلوه بی پرده او را نمود -

جوهر پنهان که بود اندر و جود -

It was he whose apperance in the world
unveiled the secrets of life of this universe.

روح را جز عشق او آرام نیست -

عشق او روزیست که را شام نیست -

The spirit shall always remain restless without
his love. His love is like a sun that will never set.

خیز و اندر گردش آور جام عشق -

در قهستان تازه کن پیغام عشق -

Rise and circulate the wine of love. In your mountains
revive the message of love of the great Prophet.(1)

(Peace Be Upon Him).

Long absence from Kabul did its damage. During this period all kinds of intrigues and conspiracies were hatched against the King without any resistance. Even after returning to Afghanistan, the King could not visualize that tables had been turned on him. Had he smelt the fishiness in the air, he would not have embarked on the fateful mission of implementation of his own version of Westernisation. He in his over-enthusiasm for ~~xx~~ social and cultural reforms on the European pattern, lost sight of the objective conditions prevailing in the Afghanistan of 1928. He added fuel to the fire when he tried to westernise Afghanistan not through persuasion or education but through the ~~see~~ coercive rod of the state power. The scheme boomeranged without fail. The tragedy had be-fallen the blind hero.

Iqbal sitting in India was aware of the implications of the measures. He was also in the know of the machinations of the forces at work in Afghanistan. He knew fully well that the 'MULLAH' of Afghanistan as of else where in the sub continent was averse to any change. Finding Amanullah in deep trouble; Iqbal sprang almost heroically to help and support him un-conditionally. Iqbal penned down three most ^effective poems in defence of Amanullah Khan.

1) Sarod-e-Rafta, Ghulam Rasool Mehr and Sadiq Ali Dilawar^{Si}, Ed. 195
 2) Iqbal and Nadir Shah by Akhtar Rahee.

He tore off the veil of academic or diplomatic detachment^e in favour of an open unequivocal support for the wronged King. These three poems were published in the three consecutive issues of Weekly edition of Inqilab, Lahore on 3rd, 10th and 17th: Feb:29

The first poem entitled " ADDRESS TO THE AFGHAN NATION."

read like this.

ADDRESS TO THE AFGHAN NATION.

(خطاب به ملت افغانستان)
ملت افغانیه مقام خود شناس - در جهان رمز دوام خود شناس -

The Afghan nation(Millat) is aware of its national status. She is also aware of secrets of the fact as to how ~~(nations She is also aware of secrets of the fact as to how)~~ nations attain eternity in this world.

تو مثال شعله من مثل شرر -

برگ و ساز من متاع یک نظر -

You are like flame and I am like an ember. My whole existence is only one glimpse and one appearance.

این نگه را مستعار از من بگیر -

تاروان اندر بدن گرد و بصیر -

Borrow the vision from me for a while, so that your spirit in your body acquires wisdom.

- از فریب روزگار آگاه شو -
 روشن از ~~آفتاب~~ آفتاب امان الله شو -

Beware of the deceits of this world. Illumine yourselves with the light of Amanullah.

- در جبین او خط تقدیر تست -
 اے سراپا ناله او تاثیر تست -

In him lies your salvation and progress. You are like a song while he is like the music. On his face is written your fate.

- روح مشرق را نمود از پیکرش -
 مثل کردن حادثات اندر برش -

Give birth to the spirit of East from within yourself. Swallow the turmoils of this life within your self, like the skies.

- مر ترا بر خویشتن شیدا کند -
 از قباثل ملتج پیدا کند -

Love thyself and forge the variety of tribes into one single nation.

- یک دو جام از دست این ساقی بگیر -
 زین جوان ساقی مئے باقی بگیر -

Take one or two glasses of wine from this beloved. This youngman is worthy of your love and affection. Side with him.

اے ترا دولت خدا است خیز -
 فتنه اندر کابل آزاد است خیز -

Stand up. Your country and property is in
 danger. The conspiracy is astride in Kabul. Wake up and
 stand.

مرد مومن را زوال از کثرت است -
 حکم و علش را کمال از وحدت است -

Muslim is devastated when he is infested with ideas
 of fragmentation. The knowledge and wisdom reach their
 pinnacles when unity reigns around.

جان خود را و ارغان از پیچ و تاب -
 وحدت گم گشته خود با زیاب -
 Wriggle out of the tangle of worries. Reclaim and seek
 the 'paradise lost' of your unity.

ADDRESS TO XXXX AMANULLAH KHAN: KING OF AFGHANISTAN.

در نگار خسرو صاحب نظر -
 نیست هر سنگی که منی تابد گهره -
 Think yea, Great King and visionary. All that
 glitters is not gold.

مرشد رومی حکیم پاکزار -
 سر مرگ و زندگی بر ما کشود -

May great mentor, Rumi, the pious Wizard disclosed
 to me the secrets of life.

هر هلاک امت پیشین کره بود - زانکه بر جنرل گمان بر دند نمود -

All the nations that faded into oblivion before us,
were those which took stone for gold.

مصطفیٰ کو از تجدید می سرود - گفت نقش کهنه می باید زدود -

When Mustapha Kamal (Ataturk) sang the songs of
modernity and progress, erased all prints of a past.

ترک را آهنگ نو در چنگ نیست - تازه اش جز کهنه افرنگ نیست -

The Turk discarded all the beauties of the past. But what he
took for a new thing was nothing else than what the west had
discarded.

سینه او را دمی دیگر نه بود - در ضمیرش عالم دیگر نه بود -

The Turk had no vision. He had no idea of a new world with
him.

لا جرم با عالم موجود ساخت - مثل موم از سوز این عالم گدافت -

He compromised with the modern world and gained
nothing. He allowed himself to dwindle before the West.

طرفگی ها در نهاد کائنات - نیست از تقلید تقویم حیات -

There are many more beauties in this world. But blind following
of others blunts the vision.

زنده دل خلاق اعمار و دهور -

جانش از تقلید گرد و به حضور -

A living spirti can create Time and Sapce for itself.
But when it stoops to boot licking plagiarism it becomes dead.

زانکه تقلید است مرگ تازه *

مردۀ ~~ضمیمه~~ دختر را چه سود از غازه *

Plagiarism is death unto the creativity. What is the use of ornamenting a dead body.

ای امان الله اگر داری جگر -

در ضمیر خویش و در قرآن نگر -

O. Yea, Amanullah, If you have patience listen to me. Slide down into your 'Self' and also delve deep into the wisdom of QURAN.

غوطه چون در قعر این دریا زود -

فرشیان با عرشیان صہبا زند -

One who delves deep into these oceans, from a natural being he turn into a supernatural force.

عصر ها پیچیده در آنات اوست - صد جهان تازه در آیات اوست -

There are many complex spheres of infinite time and space in the domain of 'Self' and the Quran.

یک جهانش عصر حاضر را پس است -

گیرا گودر سینه دل معنی رس است -

The present world is just one world out of QURAN.

Take this point to your heart, if you have heart which understands meanings.

بنده مومن ز آیات خداست -

هر جهان اندر بشر او چون قبا است -

A true Muslim is the symbol of God on this earth.

He is fit to confront any world.

چون کهن گردد جهانے در برش -

می دهر قرآن جهان دیگرش -

When a world becomes obsolete , smash it.

QURAN will give you another world." (1)

1) Daily Inqilan, Lahore, issue 3rd:Feb:1929,
These verses with modifications were later
incorporated into Javed Nama in some other context.

Iqbal wrote yet another poem next week and practically took intellectual part in an endeavour to word off the onslaught of the orthodox Mullahs of Afghanistan against the progressive stance of Amir Amanullah Khan. In this poem, too, Iqbal deprecated in unequivocal terms the nefarious designs of the Mullah. This poem was published in Journal "SUFI" Lahore, in its issue of February 1929. This poem with slight modifications was incorporated in the body of Javed Nama (1932) in other contexts. verses 1,2,3,4,5,6,10, 11,12,13,14,15,16,17, 18,19, are placed in the dialogue of Saeed Halim Pasha on page 76/664 of Kuliyaat Farsi.

This second poem was entitled 'Address to the Religious Scholars of the right path.'

(خطاب به علمائے حق)

The Poem with English Translation is as follows:-
 دین حق از کافی رسوا تراست - زانکه ملا مومن کافر گراست -

That religion becomes worse than Kufr

whose Mullah Or religious guides declare their own co-religionists as infidels.

شبم او در نگاه ما یم است - در نگاه او یم ما شبم است -

His due drops are like water for me and my due drops are like water for him.

از شکر فیهای آن قرین فروش - دیده ام روح الامین را در خروش -

The deceitful and flattering interpretations of the Quran-selling Mulla, have jolted the Arch-angel, who brought message of Allah to the great Prophet. (Peace be upon him)

زان سوخته گردن و لبش بیگانه - نر واد ام الكتاب افانه .

The soul of that Mullah is out of tune with celestial biddings of God. For him the greatest book of God is like a book of stories.

بی نصیب از حکمت دین نبی - آسمانش تیره از بی کو کبی -

He is totally oblivious of the wisdom of the great Prophet enshrined in the greatest religion of all times. His unlit sky is starless.

کم نگاه و کبر ذوق و هرزه گرد - ملت از قال و اقوالش فرد فرد -

Short sighted, uncultured and irrelevant talker, this Mullah is the real cause of the frangmentation of Muslim Society.

*** لب به تکفیر امان‌الله کشاد - چون شرر در آشیان خود فتاد -

They have opened their mouths against Amanullah for declaring him infidel and unfaithful. It is like setting your own house at fire.

ملتخ ناموس را از گف دهد - سطوت کایس را از کف دید -

The nation herself is dishonouring and deliberately smearing her past glory.

فتنه از ما نیست از ملاء ما است - این جنون ها از جنون فرمائه ماست -

Trouble is not of our making but it is the creation of our mullah. This situation of turmoil is stoked up by this trouble shooter of our Society.

ای ز افکار تو موس را عروج - بر امان‌الله روا دای خروج

O. Yea, Read Scholar of Islam, whose thoughts gave rise to the Muslim power. Tell us is it fair to declare war on Amanullah.

حفظ قرآن عظیم آئین تست - حرف حق را فاش گفتن دین تست -

It is your duty to protect the spirit of Quran.
It is your duty to tell the truth and the whole truth.

تو کلیمی چند باشی سرنگون - دست خویش از آستین آور برون -

You are like mooses. Speak up what has made you mum.
Bring out your hand out of your sleeves.

سرگزشت ملت بیضا بگو - با غزال از وسعت صحرا بگو -

Tell the real history of the great Muslims nation.
Like a deer tell the story of the width and length of the desert.

فطرت تو مستیز از مصطفیٰ - باز گو آخر مقام ما کجا است -

Your nature takes illumination from the great Prophet
(peace be upon him) Tell us what is the real status of
our nation.

مرد حق از کس نگیرد رنگ و بو - مرد حق از حق بپذیرد رنگ و بو -

The truthful scholar is not influenced by the ideas of
others. The truthful person is only influenced by the truth
and its urge.

هر زمان اندر نقش جامه دگر - هر زمان او را چو حق شانه دگر -

Every moment brings new life to the body.

Every moment opens new vistas to him.

راز ها با مرد مومن باز گوئید - زمر حرت کل یوم باز گوئید -

Speak out again the secrets of the truth to the Muslims. Tell them once again the secrets of the verse "All glory to Allah"
جز حرم منزل نه دارد کاروان - غیر حق در دل نه دارد کاروان.

Our nation has no other destination than the Holy Kaaba. This nation has nothing else than truth in its soul.
من نمی گویم که راهش دیگر است - کاروان دیگر نگاهش دیگر است -

I donot say that the path has been changed, it is only the direction that has been changed.

غیر را عیش و نشاط متصل - ما ملول و در متد مضطرب -

Non muslims are happy and they are enjoying life constantly. While we, the muslims, are drowned in worrites.

غیر اندر شهر و ده بی احتیاج - ما در کشت ما به ستان و خراج -

Non-believers are socio-economically self-sufficient every where but we alongwith our lands and fields are poor.

غیر در کار اخوت گرم خیزد - ما برادر با برادر در ستیز -

Non believers have established a society based on human brotherhood while we are busy killing our own brothers.

اصل غیر از میش کارش چون پلنگ - اصل ما از شیر و کار ما چررنگ -

The origin and base of the non believers in cowardice, but they are doing the jobs of the lions. We who are brave like tigers are behaving like she-goats.

هر کسے برجاده خود تندرو - ناکه ما بی زمام و هرزه دو -

Every body else is busy treading his path with dexterity while we are like a Camel who has lost his bridle and direction.

صاحب قرآن و بی ذوق طلب - العجب شالمعجب -

You who are the servants of QURAN, have no desire for the challenges. This is very strange and very very strange indeed.

خیز و سوز سینه با احرار ده - زهروان را گرمی رفتار ده -

Rise up and lend the fire of your soul to the free people and also besto^w the speed and direction on the travellers of the path of truth. (1)

ADDRESS TO THE NATION OF THE EAST.

(خطاب به اقوام شرق)

This is the third consecutive poem written by Iqbal which points to the events taking place in Afghanistan, more particularly in Kabul in the early months of 1929, as a result of which Amanullah Khan was overthrown and Bacha-Saqa usurped the throne. This poem was published in the February: 17th: issue of Daily (Inqilab' and was also reproduced in the literary journal 'Sufi' of Lahore in its February 1929 issue. These verses (some of them, verses 1,2,5,6,7 and 9) were reproduced in the dialogue of Ahmad Shah Abdali on page 177/ 765 of Javed Nama. The last four verses ^{occur in} discussion of " EAST AND WEST" (شرق و غرب) on page 65/613 of Javed Nama. (جاوید نامہ)

The Poem(خطاب به اقوام شرق) reads as follows with English Translation.

در بهار ما تب از دل است - خاک را بیدایی و خواب از دل است .

It is the soul that energizes the interior of body and also stirs the dormant clay into throbbing activity.

تن ز مرگ دل دگر گون می شود - بیدار ما ماتش عرق خون می شود .

With the death of soul, body is rendered useless and the moisture of life clods into thickness. (1)

روز کارش آن چنان زیر و زبر - از غروب آفتاب او را سحر -

The dead soul has its activity ceased. The sunset seems to it as a sunrise.

آرزو ها در ضمیرش ستیز - مرده و هم با امید از ^{سختی} ~~سختی~~

All the desires become immobilized in the soul and all activity comes to a hopeless stand still.

از فساد دل بدن هیچ است هیچ - زبده بر دل پیچ و جز بر دل پیچ -

If soul is disturbed, the body is worthless. Keep an eye on the soul and ^apart from soul care for nothing.

آسیا یک پیکر آب و گل است - شهر کابل اندرین پیکر دل است -

Asia is a ^{piece} ~~piece~~ of land. The city of Kabul is like a soul in the body of Asia.

از فساد او فساد آسیا - در کشاد او کشاد آسا -

Destruction of Kabul is destruction of Asia and prosperity of Kabul is prosperity of Asia.

کر فتد در گردن او بند کس - حال تو الله پس باقی هوس -

If Kabul comes under subjugation, the whole of Asia shall suffer.

تا دل آزاد است آزاد است تن - ورنه کا هر در ره باد است تن .

If soul is free, the whole body is free, otherwise, body is like x a straw in a storm. (1).

1) Ibid.

گیر دامان امان الله را - او جوان مرد است و داند را را -

support Amanullah Khan who is young and energetic
and has the capacity to lead.
کاروانت را دراز رنگ و پوست - زانکه او را زوق و شوق از جستجو ست -

For the nation, his voice is clarion call. He
is an inquisitive person and has great ambitions and desires.
تاب او از آفتاب خاور است - رنگ و آبش رنگ و آب خاور است -

His glitter is that of the glitter of the Eastern
man. His complexion and fairness is due to the sun of
the East.
روح شرق از تنی و تینی چو برق - مرد از بی ربطی اقوام شرق .

Spirit of the East is full of energy and power
like the lightening but it has become lifeless due to
disunity.

شرسار آبائے ما از کارما - کار ما افکار ما آزار ما -

Our forefathers shall be ashamed of our misdeeds,
our thoughtlessness and our Sadism.

فصل اقوام آدمیت را زوال - وصل اقوام آدمیت را کمال -

Disunity among nations speaks of down fall of
humanity. Unity of nations is the glory of mankind.

افتراق او مرگ و مرگ از ^{استرا}افتراق - اتفاق اے اتفاق اے اتفاق -

Disunity breeds death and death produces disunity
Unity O. beloved unity. You are needed. (1)

امتان را زندگی حریت است - حریت پرورده جمیعت است -

Liberty and freedom is the life of Nations and
freedom is born and nurtured by the mother 'Unity'

فریبان را زیر کی ساز حیات - شرقیان را عشق راز کائنات -

The West pride in their adherence to reason while
East is proud of their love for 'ISHQ' or passion.
زیر کی از عشق گردد حق عشقش - کار عشق از زیر کی محکم اساس -

Reason, if wedded to love, becomes truth. 'ISHQ'
needs the companionship of reasons and becomes stranger
with the help of reason.

عشق چون بازیر کی هم بر شود - نقش مند عالم دیگر شود .

When love and reason are welded into one force, new
worlds emerge in the firement.

خیز و نقش عالم دیگر بنده - عشق را باز زیر کی آمیزده -

Rise and create new worlds and weld love with
the force of reason.
شعله افروختن هم جویده است - چشم شان صاحب نظر دل مرده است -

The flame of the West is bruised and fast dying ,
The British imperialism, though, is alert from without
is dead from within.

زخمها خوردند از شمشیر خویش - بسمل افتادند چون نخچیر خویش -

They have been breaking from within and are prey of
their own swords. They have fallen victim to themselves. (1)

سوز و مستی را بجو از تاک شان.
عصر دیگر نیست در ادراک شان -

Do not follow and emulate them for acquiring
passionate energy. They have lost all creativity and thus have
no world to offer.

زندگی را سوزو ساز است از نار تست
عالم نو آفرین کار آست

The universe needs your light. You have the
potential to create new worlds.

ای خدا بین خویشتن را هم نگر
بهر را در قطره شبنم نگر -

O. Yea, follower of God. Ponder about your own self,
You may behold new oceans in your drop of dew.

"IQBAL AND NADIR SHAH."

Iqbal had been an ardent admirer of Amir Amanullah Khan and had all along wished him to stay in power and lead the Afghan nation out of difficult times of lethargic centuries to the light of twentieth century. (1) But events that followed as a sequel to his untimely and hasty reforms introduced by him were beyond the control of Amanullah and he had to step down as a result of ensuing turmoil cooked up by his detractors. Iqbal advocated vociferously for restitution of power to Amanullah but when a helpless Amanullah had to leave Afghanistan and the great and free country came under the subjugation of a brigand of his time, Iqbal like millions of Muslim of India and Afghanistan stood up against this coup-d-etat. He looked towards Nadir Khan, made him the apple of his eyes and stood behind him like a rock. This amply proves that Iqbal, as such, was not a hero-worshiper but was a pragmatist through and through. He loved Afghanistan, its people and above all Islam. At that time Afghanistan, Iran and Turkey were the only independent states of Muslim which were free from the direct yoke of colonialism. Iqbal rated freedom and liberty above everything and a free Muslim state was the ultimate goal of Iqbal. Iqbal showered unreserved encomiums on free Muslim Rulers. Freedom under any name was acceptable to him. Some of his critics have taken him to task for being promonarchy. (2).

- 1) Kulliate Iqbal, Payame Mashriq, Preface Page- 13.
- 2) Iqbal nai Tashkil- Aziz Ahmad Page- 82-83

They assert that Iqbal on the one hand expounded and preached the philosophy of Faqr (فقر) but on the other hand, till last, could not rid his mind of the ideas of love of monarchy. This according to them, is a contradiction. They cite the examples of his love and friendship with Amanullah Khan, Nadir Khan, Zahir Shah and Nawab of Bhopal etc. According to Aziz Ahmad, this dichotomy is inexplicable in the case of a revolutionary that Iqbal was or was considered one by some. If the situation is logically examined, there appears some weight in this assertion of his critics. As a modern thinker of twentieth century and as a lover of Islam he should have been anti-monarchical and should have been pleased with the fall of monarchy and the ascendancy of a Commoner in the shape of Bacha Saq. Ideally this should have been ^{the} case. But Iqbal was not an ordinary individual or thinker who could have been swayed by empty emotionalism. Iqbal knew and events amply bear it out that the fall of Amanullah, though engineered by Mullas and British colonialism, heralded not peace and stability in the country and region, rather it set the whole arrangement at nought. An era of sheer anarchy and tyranny was ushered in. The very independence of a free Muslim country was endangered. British or the Russians would have gulped the state of Afghanistan, had anarchical conditions let losses by the overthrow of Amanullah continued unabated for a longer time.

Iqbal knew very well that in the milieu of an illiterate, backward and poor Afghanistan, western democracy at the given time was neither possible nor feasible. Besides this Iqbal was aware of what world class democracies were doing in the grab of democracies. They were colonizing and plundering the hapless millions of subjugated countries. Iqbal was himself living in a colonised country whose masters boasted to the world that theirs was the oldest and greatest democracy in the world. Iqbal knew that democracy meant the rule of majority but where was the rule of majority in India. A microscopic minority of few thousand whites plus a few thousand of their balck/lackeys were plundering over 400Million people of undivided India. So in the given situation, Iqbal was concerned with the restoration of freedom of the Muslim States, under any form of Government, even monarchies. Under the so-called monarchies, at least, religious, cultural and spiritual aspects and traditions of Muslims of the time were intact.

Iqbal was more concerned with the well being of the Muslims of Afghanistan. If it is through Amanullah Khan, well and good. If he is taken off, let Nadir Khan do it. Iqbal was not interested in any particular person. When conditions in Afghanistan went out of the hands of Amanullah, and Kabul was occupied by Bacha-Saqi in early 1929, through a conspir

Iqbal was perturbed too much. There were also rumours that Bacha -Saqā had taken only Kabul and some areas around Kabul, while Qandhar and Herat were still free in the hands of forces loyal to Amanullah Khan. Iqbal had also come to know about the rumour of Amanullah's entry into Herat but he was still uncertain. He felt that Govt of Amanullah Khan must be restored in Afghanistan because for the stability of Central Asia this was a must. He knew that the social reforms introduced by Amanullah had boomeranged on him. For Iqbal there ~~were three~~ were three causes of Amanullah's fall:- (1)

(1) Implementation of Social reforms with utmost haste.

(2) Not taking Army into confidence.

(3) Negative Role of orthodox Mullah.

In February 1929, Iqbal was even critical of Mulla Shore Bazar's role who according to Iqbal, had signed the document of Social reforms introduced by Amanullah Khan. (2)

Correspondent of Paper " TRIBUNE" Talked to Iqbal on 26th: February: 1929, and in reply to his questions, Iqbal issued a categorical and comprehensive statement, which was produced in Urdu by the Daily Inqilab in its issue of March: Ist: 1929.

1) Statement published in Daily Inqilab, March: I 1929, issue reported by Rafiq Afzal in " Guftar-e-Iqbal's on Page- 85-87

2) Religious scholar of Afghanistan who ~~met~~ met during his visit of 1933.

The Statement read like this. (English Translation)

" The People of India have great interest in the Unity and solidarity of Afghanistan. Political decline of West and Central Asia shall adversely effect the development of India and China. The politicians of these countries should shun narrow political thinking and with broader out-look adopt such a policy which aims at achieving these goals."

" In my persoanl opinion and in the greater interest of Asia, the Government of Amanullah Khan should ~~xxxx~~ remain intact. But it is very difficult to opine as to ~~xxx~~ what led present situation to arise. Whatever we see in ~~th~~ the news papers, major part of it, is incrdible and I personally donot give ~~xx~~ credence to the ~~e~~ reports which reach us through the individuals, who claim to have come from Kabul. It is simply impossibl~~e~~ to say as to what position Amanullah has in Qandhar, or to what extent the fact of his having reached ^Herat is true."

When asked to Comment on the reasons of the failure of Amanullah, Iqbal stated " In the light of what I have said earlier, it is not easy to say any thing, about it." (2)

" It appears that the King has made undue haste in implementing his reform programme. It may also be one of the reasons that he did not pay full attention to his Army. He may also be guilty of affecting ^a real development in Afghanistan contrary to the thinking of orthodox Mullah. This is why some Mullahs turned against him. But we have also received reports to the effect that the some Mulla "Shore Bazar" who is now playing leading part in the insurgency against Amanullah was also a signatory to the declaration of Reforms, called ' NAZAM NAMA ' of the King. If this is true , When we donot know as to what led him now to change his opinion and work against the policy of reforms. The difficulty is that we don't have the whole picture before us and to derive conclusion from the partial information is useless.(1) " Iqbal was sort of trying not to be convinced of what he had heard about the discomfiture of Amanullah. Iqbal went on to say " There is no denying the fact ~~th~~ that a clash between the orthodoxy and liberalism has started in the Islamic world. It is certain that orthodox Islam will not surrender until fighting to the last. This is why it is imperative on the Muslim reformers not only to look into the real traditions of Islam but also examine in depth the modern civilization, which in many ways is the developed version of Islamic civilization. "

1) Ibid.

" The things which are not required should be kept aside because only the meaningful should be allowed to survive. However this will also be illogical if traditional forces should be ignored in the Social field as it is on the shoulders of old traditions that the march of life to progress takes place. Man has only learnt recently as how to develop his social culture." (1)

Iqbal kept himself actively abreast of the developments taking place in Afghanistan. When Amanullah finally lost ground and left Afghanistan, and Kabul came under the yoke of Bacha Saqa, the people of Afghanistan and Muslims of India pinned their hopes on General Nadir Khan who was staying in France as his country's Ambassador.

Nadir Shah was born at Dera Dun, in India, on the 9th of April: 1883. His father the late Sardar Muhammad Yousaf Khan, was grandson of Sardar Sultan Muhammad Khan, brother of Amir Dost Muhammad Khan, the founder of the Muhammadzai dynasty, while his mother was the daughter of Wazir Muhammad Akbar Khan. His mother was a princess of the Saddozai dynasty, who claimed descent from the Government of Moghuls of India as well. His childhood was passed at Dera Dun, and it was there that he received his Education and learnt Arabic, Urdu and English Languages besides his mother tongues Pashto and Persian. His leisure was passed in playing manly games like riding, hunting and mountaineering in the company of his brothers and cousins. (2)

1) Ibid.

2) Afghanistan by J.D. Ahmad & M.A. Aziz (Kabul 1934)

Thpugh living in an earthly paradise, his family never ceased to long for the land of their birth. (1) At last in the year 1900, his grand father, Sardar Yahya Khan, obtained permission from late Amir Abdur Rehman Khan to return to Afghanistan and so at the age of seventeen, the young Sardar Muhammad Nadir Khan first saw the mountains and valleys of his father land. At the age of 20, in 1903, Amir Habibullah Khan appointed him to the Command of a regiment of the House-hold Cavalry. In 1905, he was promoted to the rank of Brigadier in the same regiment. He travelled with the King in this capacity in India., and Afghanistan. In 1908 he was promoted as General. In 1911 he was raised to the rank of Naib Salar and appointed G.O.C of Kabul. In 1913 he was elevated to the rank of C-in-C of ~~Kabulistan~~ Afghanistan. On the out break of War with British in 1919, called the Third Anglo-Afghan war, he was in command of the Afghan forces operating on the Thal and Waziristan front, where he succeeded in capturing many British positions in the wake of many reverses on many other fronts. He maintained his position till the conclusion of the Armistice at Rawalpindi which secured the independence of Afghanistan. On his return to Kabul he was hailed as the liberator of his country. He was appointed the first Minister of War of independent Afghanistan. But court intrigues compelled him to resign his post in 1923.

1) Ibid.

In 1924 he was accredited as Afghan Minister to Paris, but his failing health obliged him to relinquish that post in November 1926. ~~Hence~~ ^{There} ~~on~~ ^{from} forth he lived in retirement in Europe, till ~~on~~ the capture of Kabul by the ~~Qxxx~~ Bacha Saqa. He then left the nursing home at Nice, where he was convalescing after an attack of pleurisy, for his country.

On the 25th of January 1929, he was carried on board the P.T.O. steamer Kaiser-Hind on a stretcher and on 10th Feb: landed at Bombay along with his brothers. (1)

Nadir started his homeward journey amid high hopes and aspirations. When the train carrying him reached Lahore Railway Station on February 27, 1929 hundreds of people welcomed him.

Allama Iqbal was also there to receive him. Both of them were aware of one another's name and fame but had never had a chance to meet. In the first meeting on Lahore Railway Station both the Muslim dignitaries looked towards one another with amazement. The King spoke first and in a pleasant tone said " So you are Iqbal. I had thought that you might be having a big beard." Iqbal retorted with equal pleasantness. " So you are General Nadir Khan, I had thought that you might be some General-like figure, but you are so lean " (2) With exchange of such pleasantries both the leaders met in cordial atmosphere.

1) Ibid.

2) Ibid. Page- 72-73. (i) Roozgar-e-Faqir, Faqir Wahud Din, P-89 Zikr-e- Iqbal by Abdul Majid Salik. Page -267.

Dr. Iqbal was fully aware that Nadir Khan was going to restore peace in Kabul and wrest Afghanistan out of the hands of Bacha Saka. Iqbal also knew that ^{what} was the need of the hour (moral support coupled with monetary help). Iqbal might have been ~~thinking~~ thinking and working on these lines even before the news of arrival of Nadir Khan broke out in India. On the other hand Nadir Shah may have been also aware of the sentiments of India Muslims, and more particularly of the Lahorites. He might have been in the know as to what poet of the East was doing for the cause of Afghanistan and its people. Their mutual introduction in absentia speaks a lot about it. If that was not the case, there was no question of their meeting one another in the way they met. So was Iqbal's involvement in the cause of Afghanistan at that time, like any other time, that, Iqbal, who had never seen economic prosperity in his life, was bursting with enthusiasm. Iqbal had brought a bag of money with him and presented it to Nadir Shah to assist him in the struggle he was going to wage. To one estimate it was a small purse of a few hundred rupees which he presented to Nadir Khan. (1) According to another source, the packet contained five thousand rupees, a amount very significant in those days.

According to Faqir Waheed the packet was not accepted by Nadir Khan, who returned it with thanks. (1) Iqbal insisted and said, that the great cause for which he was going, he will need a lot of money. He urged him to accept his contribution. This still is a mystery whether Nadir Khan had accepted the donation of Iqbal or not. (3) According to another source the gift of five thousand rupees was accepted by Nadir Khan with thanks. (4) Any how Nadir Khan was astounded by the offer itself. (5)

Keeping in view the intimacy both of them showed for one another and the subsequent activities of Iqbal for launching a fund-raising struggle in favour of Nadir Khan and his clandestine correspondence with him amply manifest that Nadir Khan would gladly have accepted the gift of a great friend in his hour of need.

Any how Nadir Khan proceeded towards Afghanistan through Peshawar where he was welcomed with open arms by the people. He reached Peshawar on 28th 1929. First he stayed at the residence of Mirza Abdul Hakim, Afghan Trade Agent but later shifted to Dean's Hotel. A Juma congregation was held under his leadership in Cunnigham Park (Now Jinnah Park) (6)

1) Iqbal Nama. P-75-76. (2) Rozegar Faqir Faqir P-88 (3) Ibid. (4) ~~Iqbal~~ Iqbal ki Kahani by Dr. Zaheerud Din P-96 (5) Rozegare Faqir Faqir Waheedud Din, P-89. (6) Interview Ghulam Ahmad Gama.

in which at least fifty thousand people took part. After the formal ritual, a collective prayer was offered for the liberation of Afghanistan. Thousands of people expressed their allegiance to Nadir Khan in his efforts to liberate Afghanistan.

Nadir Khan while in Peshawar used to go for an evening drive in his Car every day. One day it was reported that he had left Peshawar and had reached, on March 9, 1929, Alizai in Kurram Agency. He made Alizai at his Headquarters. (1)

Nadir Khan was helped by the Pathan tribes living on the borders of Afghanistan. He was more particularly helped by the Wazir Tribe of Bannu (2). Allah Bakhsh Yousafi in his book " SARHAD AUR JIDDO HEHD-E-AZADI- writes that Nadir Khan after moving out of Peshawar marched on to a place called Ali Khel. During Nadir's stay at this place secret letters were exchanged between Iqbal and Nadir Khan. One M.A. Hakim a Chemist of Peshawar., received these letters from Ali Khel. From there onward it was his (ALLAH BAKHSH YOUSAFI's) duty to deliver the letter to Iqbal and take back the replies. (3) In this task Abdul Majid Salik, a friend of Yousafi, Editor of Inqilab and renowned literary personality of Lahore, rendered a great deal of help (4) .(5).

 1) Sarhad Aur Jiddo Jihad-e-Azadi by Allah Bakhsh Yousafi. P- 479
 2) Ibid. (3) Ibid. (4) Daily Inqilab issue 2nd: October: 1929.
 (5) Iqbal and Aziz Shakhnat by Tahir Tansavi P- 166.

From Ali Khel, Nadir Khan issued a news paper with the name of ' ISLAH' . Allah Bakhsh Yousafi states that when ~~the~~ presented^d first issue of this paper to Allama Iqbal he exclaimed with joy. " Nadir Khan Kamyab Hay" (نادر خان کامیاب ہے) The testimony of their secret correspondence is also born^e by a letter written by Nadir Khan to Iqbal from Ali Khel. This was carried by the daily Inqilab of Salik in its issue of second october 1929 (2) This correpondence was stolen by one of his configants and sold to the British Government. (3)

While Nadir Khan was busy on the military front with his guns, his friend Iqbal was engaged in raising funds for the war of Afghanistan, and devising ways and meands for collect~~ing~~ing as much money as possib~~le~~le from the Muslims of India, more particularly people of Lahore. In this connection a meeting of Muslim leaders of public ~~p~~ opinion was held on 3rd of October at the residence of Saadat Ali Khan under the Chairmanship of Iqbal (4). With a consensus it was decided to open a funds under the title of 'Nadir Khan Hilal-e-Ahmar Fund' immdelately. An executive committee under the presidentship of Iqbal was constituted for collecting the money. (5) It was also decided to issue an appeal for making donations. This appeal which read as follows was published in the Daily INQILAB of 11 th: October: 1929.

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- 1) Guftare Iqbal by M. Rafiq Afzal. P-98-100
 2) Daily Inqilab issue 11th: October: 1929.
 3) Ibid.
 4) Ibid.

" BRETHREN IN FAITH AND THE YOUTH OF ISLAM."

You are aware of the conditions prevailing in Afghanistan. Life of Millions of Muslims of Afghanistan and existence of thousands of square miles of its land are in danger. As sympathetic and self-respecting neighbours of Afghanistan, it is the duty of Muslims of India to rescue Afghanistan out of the clutches of death as bravely as possible." For the help of the wounded soldiers of Nadir Khan and Afghanistan and for the help of the widows and orphans of Afghanistan, a society named as Nadir Khan, 'Hilal-e-Ahmar Society' has been established in Lahore, whose office in Barkat Ali Islamia Hall remains open from 6 in the morning till 10 at night."

" Keeping in view the sensitivity of the situation, the society has decided to collect as much money as possible from Lahore and the whole of India in the shortest possible time. For this purpose the society needs the services of such selfless volunteers who could work in a disciplined manner round the clock."

1) Ibid.

" Besides this collection of funds, they have to respond to correspondence from the whole of the country. Thousands of appeals have to be sent. Hundreds of letters have to be written to news-papers, and the affluent elite of various cities and Islamic societies working in other citities. It is evident that a work that is spread over the vast city of Lahore on the one hand and concerned with the national dailies and Muslim societies and cities on the other, can not be achieved without the help of sympathetic, serious, sensible, and committed workers. "(1)

" To help boost the efforts of General "adir Khan and to provide him with help according to the gravity of the situation, we are in need of such willing workers, who could assist the society in the tasks of arranging local ward-wise public meetings, making correspondence with the National Press, Societies, and philanthropists to eke out help from them. "

1) Ibid.

" I fervantly appeal to all my serious and sincere friends who have love for Islam in their hearts and I also appeal to the members of ^{Local organisations who are willing to actively} ~~of~~ cooperate with the "Nadir Khan Hilal-e-Ahmar Society" to contact Qureshi Sahib in the Barkat Ali Islamia Hall. I request them to spare some of their time from other activities and spend it on the activities of our society. I assure you that your ~~work~~ working with us in Lahore is equal to going to Afghanistan and helping Nadir Khan. " (1)

Muhammad Iqbal.

The efforts of Iqbal with regard to the struggle of the Afghans people under Nadir Khan were recognized and appreciated by Nadir Khan himself who expressed his gratitude generously in a letter addressed to Iqbal on 6th of Rabiussani, 1348 of Muslim Calander (1)

The letter written is in Persian,. The translation reads as follows:-

Dated 9th of Rabiul-Sani, 1348 A.M.
Ali Khel.

Respected Sir Muhammad Iqbal,
M.A. Ph.D. Barrister at Law.

You have won the hearts of the people of Afghanistan, votaries of Afghanistan and my self through your sublime and sympathetic sentiments which you possess about the devastating conditions prevailing in Afghanistan. Afghanistan is on the verge of destruction. This hapless nation is face ^{to} face with a trauma. At this critical moment Afghanistan needs the help and service of its Indian brethern. What-ever measures ~~you~~ ~~you~~ ~~you~~ you have taken as a good will gesture are of immense help for us. Specially the problem of monetary help which I have projected and conveyed to my Indian brothers through the column of ' ISLAH' is receiving encouraging response. I am sure that you, who are spiritually involved in our struggle and travail, will take more steps in this regard and oblige the grief-stricken Afghanistan.

With best regards.

Muhammad Nadir Khan. (1) "

1) Daily Iqbal, issue 2nd: October, 1929.
2) Fuftare Iqbal by Muhammad Rafiq Afzal. Page- 98.

Iqbal kept working on this front of fund raising relentlessly . He wrote letters to this friends to this effect and kept on propping up Nadir Khan's movement for restoration of normalcy in Afghanistan in his own way. There is evidence of his having received a donation of Rs.10/- (a big amount at that time) from one of his friends, Mr.Jamil of Banglore, whom he had contacted for making collection of donation in Banglore. (1)

Iqbal's letters to Mr. Jamil read as follows:-

Dated 4.10.1929.
Lahore.

Dear Mr. Jamil.

" Thank you for your donation of Rs.10/- for the Hilale Ahmar(Red Crescent) I will send this donation to the Secretary of the Society to be deposited in the Bank. I am hopeful that friends in Banglore will respond generously to my request for the monetary help" I have wired Seth Haji Ismail Editor ' Alkalam and Abdul Ghafoor to this effect.

" Please do not forget to remind them of our duty to our trans-Indian brethern. The integrity and independence of Afghanistan is a great asset to the Musalmans of India and Middle East."

1) Letters and writings of Iqbal Edited by B.A.Dar, P- 29 and Iqbal Nama Page- 74-75.

"Bacha Saka was executed with his eleven companions and King Nadir Khan is gradually consolidating his position. (1)

When the dust of turmoil started settling in Afghanistan, he heaved a sign of relief. On the successful completion of Mission of Nadir Khan, Iqbal was full of contentment. He wrote to his friend Mr. Jamil who was in Bangalore.

" Afghanistan is settling down. Very few people in India know the real causes of revolution of that country. In my opinion there is no chance of King Amanullah's return. King Nadir Shah is doing his best to put the country on the way to progress. He is very much loved by the Afghans. He is half a Punjabee. His mother was born and brought up in Lahore. " (2)

(March: 4, 1930)

Nadir Shah after assumption of power first restored peace to the beleaguered country and started a programme of national reconstruction and development. Iqbal kept himself informed of the affairs of Afghanistan. On the invitation of Nadir Shah in 1933 he visited Afghanistan as a royal guest, during which he had three meetings with Nadir Khan. He wrote a versified travelogue name as 'MUSAFIR' in which he narrated, albeit poetically, his impression of Afghanistan and meetings with the monarch.

1) Ibid.

2) letters and writings of Iqbal edited by B.A. Dar

the monarch. Just a week after Iqbal's return from Kabul an assassin's bullet claimed the life of this friend of Iqbal, and thus ended the chapter of friendship of the two great men.

Besides paying a comprehensive tribute to Nadir Khan in the shape of his mathnawi 'Musafir' Iqbal also composed a poem under the title of Nadir Shah Afghan and included it in his collection. (Bal-e-Jibrail) 1935. The Poem along with English translation is given below:-

حضور حق سے چلا لیے کے لوئے لالا -
وہ ابر جس سے رگ گل ہے مثل تار نفس -

The cloud which can transform the flowery boughs into a breathing life, started its journey from the celestial abode holding the precious pearls amid its body.

بہشت راہ میں دیکھا تو ہو گیا ہے تاب -

عجب مقام ہے جی چاہتا ہے جاؤں برس -

When this cloud sighted paradise on its way, it

became excited to shower those pearls on this place.

صدا بہشت سے آشی کہ منتظر ہے ترا -

ہیرات و کابل و غزنی کا سبزہ نرس -

But there came a voice from the heavens which advised it to proceed further to Herat, Kabul and Ghazni and disburden itself there as the newly grown grass of this land is waiting for such pearls.

سر شک دیدہ نادر بہ داغ لاله شان -

چنان کے آتش او را گر فرو شان -

The tears of Nadir sprinkle on the fire of the tulips.

With their helping them, they shall remain again forever. (1)

1) Bale Jibrail, by Iqbal page- 153/445.

IQBAL AND AHMAD SHAH ABDALI.

Ahmad Shah Abdali was the founder of modern Afghan nation state. It was ~~the~~ who welded the disparate tribes of the mountains into the unity of Afghan nationhood. He is revered like a father and with extreme love and esteem is called 'BABA' (Father) by the Afghans, living on both sides of the Durand line. He fought ^{as} a general under Nadir Shah Durrani of Iran and after the death of the King, was proclaimed King of Afghanistan by the Afghans. He was not only a wielder of the sword but also a poet of considerable significance. He shattered the ascending militant power of Marhattas in the third battle of PANIPAT, (1761 A.D.). Had he not demolished the collective strength of the Hindu militancy, the fate of Muslims of India would have been different. After the decline of Mughul power in the early eighteenth century, the Marhattas of India posed a real threat not only to what was left of Muslim rule but also to the very existence of the Muslims in India. On the persuasion and invitation of Indian Muslims, he pounced like lightning on the conglomeration of devouring opportunist powers and inflicted the heaviest defeat on the Marhatta forces with hundreds of thousands dead and wounded. It is said that *after this fateful and decisive rout, no home hold in Hindu* India was left without a dead or a wounded. The King did not stay in India after this victory and after wiping out the potential threat from the scene, he retreated to Afghanistan.

Neither did he find the humid climate of India suitable to his temperament, nor did the love of his native land allowed him to stay permanently in India or annex it to his rule in Kabul. He returned nostalgically, to Afghanistan but he saw to it that the Sikh power, which had troubled him too much in the peripheral areas of his Afghanistan, was cut to size. With his major military operation in the shape of third war of Panipat, he was able to remove the immediate threat to the Muslims of India. This battle decided the matter at least for a century and a half. The dream of Hindu militancy to avenge the muslim rule and grab the power by force of arms from the muslim rulers was buried for ever. This battle changed the history of the sub continent. With the death of Kallu Singh to the Hindu powers, the way was cleared for the British to fill the vacuum which they did with a superb timeliness. The final battle was left to be fought and decided later in the constitutional corridors which resulted in the great divide of 1947. Iqbal held Ahmad Shah Abdali in high esteem and it was natural for the person of Iqbal's frame of mind who adored everything that belonged to Afghans and Afghanistan. How could the founder of a separate homeland for Afghans have escaped his gaze, respect and reverence. A person of Abdali's stature and characteristics who had the qualities of:-

1. Leadership.
2. Freedom-fighting.
3. Independent thinking.
4. Patriotism and nationalism.
5. Love of letters and arts.

Was always close to the heart of the poet of the East. When Iqbal went to Afghanistan on the invitation of King Nadir Khan, he especially visited the shrine of Ahmad Shah Abdali. Iqbal paid rich tributes to the spirit of the King in the shape of the "Poem addressed and dedicated to King Ahmad Shah, " whom he calls 'BABA' with the same love and affection as a true Pathan or Afghan would have done. Iqbal enumerates the following contributions and qualities of Ahmad Shah in the Poem:-

1. Open-minded and broad visioned.
2. The one who shaped the Afghan nation.
3. Brave fighter, warrior and conqueror.
4. Who held aloft the banner of art and literature.

In Javed Nama, there is sufficient and significant mention of Abdali. Zinda Rud, led by his mentor having travelled through the spheres of the Moon, Mercury, Venus, Mars, Jupiter and Saturn, reaches out to a sphere that is beyond the spheres, where there is situated a complex of palaces, a place,

where following three Kings of the East ~~had~~ taken their royal abode:-

- 1) Nadir Shah Durrani of Iran.
- 2) Ahmad Shah Abdali.
- 3) Amir Fateh Ali Khan, Tipu Sultan.

The spiritual guide here instructs his travelling ward to step out of the intoxicating world of poets and sufis and for a while turn over to the Kings of the East, who were the symbols of glory of Iran, Afghanistan and Deccan. After introducing the Eastern monarchs to Iqbal, Rumi, then, formally introduces the Poet of the East in glowing words.

The first to speak was Nadir, King of Iran, who requested the sage of the East to say something about the fate of Iran. Zinda Rud then recollects the follies of the Iranian nation. He informs him that Persia herself, the creator of civilization, has fallen on evil days and is ~~to~~ dogging the heels of Western civilization. Nothing has and nothing will come of it. Iqbal laments and deplores the anti-Arab feelings of Iranian people. Then Abdali's spirit enters the stage and asks Zinda Rud as to where has that Muslim gone who created dominions. Tell us as to whether he ^{lived} ~~lived~~ afterwards or was consumed in the fire kindled by himself.

Zinda Rud tells him that a tragedy has befallen the muslims the world over, more particularly to the nation of Afghans. While other nations ~~xx~~ are busy forging unity, they are at daggers drawn towards one another. They have become oblivious of their own potentialities and capabilities. They have lost their goal and destination. Here Zinda Rud quotes an anecdote on the authority of Khushal Khan Khattak whom he declares as the sage and saviour of Afghan nation. According to Zinda Rud Khushal had diagnosed the malady afflicting the muslims world over. The real tragedy is that they have not only lost initiative, drive and go but also have become brainless nincompoops. Khushal tells us that we have become so cheap, undiscerning and low of spirits that if per chance they, the Afghans, discover a camel loaded with gold ^{and} riches, they would by pass the actual heaps of pearls loaded on the camel, and fight to the last drop of blood for the bell tied to the neck of the camel. Abdali on listening about the plight of muslims exclaims that our strength and ~~valour~~ ^{and} our come from the heart. If the soul is dead the body is a heap of dust, worthy of contempt.

Abdali, then, from the philosophical plane⁴ descends to the mundance realities of life and projects the geopolitical importance of Afghanistan in the Asiatic context.

He emphasises that Asia is a very important Chunk of globe and in this body politic of Asia, the Afghan nation is like a soul, throbbing and full of life. If Afghanistan is in trouble the whole Asia will be ablaze and if peace and prosperity reign in Afghanistan, ~~wkxk~~ ~~the~~ the whole of Asia will have a sigh of relief.

But they are fallen on the evil days. They are being seduced away from our Eastern values by the magical influence of the West. Abdali then, explains that power and glory of the West lies in the pursuit of science and technology. How naive they are that they attribute the greatness of the West to the:-

- 1) ~~was~~ Dancing of unveiled girls.
- 2) Latin script.
- 3) Irreligion-

This is absolutely wrong. Power and prosperity have nothing to do with clothes and medium of expression. Neither is a turbaned head an impediment to the advancement of scientific knowledge. The ~~bad~~ to success in the field of knowledge is sharpness of intellect and perceptivity of mind. This belongs to him who is alive, alert and agile in creed and deed. Knowledge is colourless, climate-less and has nothing to do with religion, creed, race and nationality. But what we, the muslims have done with ourselves. We have lost every thing.

We just apishly imitate the West when she is at her lowest ebb. We plagiarise the worst of Europe. The frolics and follies of Europe we have owned and have left the beauties and finesses of ^{West} ~~her~~ most unimaginatively. We go for the easy job which manifests that our body has lost the company of soul and has become the friend of the devil.

X Zinda Rud affirms the views expressed by Abdali about the nature of Western Culture. He laments that the Eastern nations have become trapped in the Web of a culture, extrication from which is next to impossible. We have laid down our arms before the armoury of the adverse West and our fate and future is written off in favour of onslaught of the West. Zinda Rud then finally asks Ahmad Shah Abdali as to what is to be done in the wake of this total entanglement with the West.

Abdali then advances the remedy for the riddance of soul of the Muslims from the clutches of the West. He declares that what can save the East is the resolve and will of the Leaders and monarch like Pahalvi and Nadir Shah. With the vision of such great people as our guide we can face the Western civilization.

The text of dialogue between Ahmad Shah Abdali and Allama Iqbal as taken place in the celestial spheres is given below alongwith its English translation.

حرکت به کاخ سلاطین مشرق
نادر ابدالی سلطان شهید

مست بودم از نوا بر تری

رفت در جانم صدای بر تری

The voice of Bartari penetrated into my soul; I was
intoxicated with Bartari's song.

گفت رومی چشم دل بیدار به پا برون از حلقه افکار نه -

Rumi said: it is better to open your eyes, better to
step outside the circle of your thoughts.

کرده بر بزم در ویشان گزر یک نظر کاخ سلاطین هم نگر -

You have passed by the banquet of dervishes; give one
glance also at the palace of Kings.

خسروان مشرق اندر انجمن سطوت ایران و افغان و دکن -

The sovereigns of the East are here assembled, the light
of Iran, Afghanistan and Daccan.

نادر آن وا نایب ریز اتحاد با مسلمان داد پیغام داد

Nadir, who knew the secret of unity and
conveyed to the Moslems the message of love;

مرد ابدالی و جودش آیت داد افغان را اساس ملت - (۱)

Heroic Abdali, his whole being a sign, who gave
the Afghans the foundation of nationhood;

1) Jave Nama by Iqbal Page- 171-180 /759-768

2) Javed Nama translated by A.J. Arberry Page- 124-130.

آن شهیدان محبت را امام آبروی هندو و چین و روم و شام

that leader of all the martyrs of love,
glory of India, China, Turkey and Syria.
نامش از خورشید و ماه تا بنده تر خال قبرش از من و تو زنده تر -

Whose name is more resplendentⁿ than the sun and
the moon. the dust of whose grave is more living than I and you.
عشق راز بود بر صحرای نهاد تو ندانی جان چه مشققت داد -

Love is a mystery, which he revealed in the open
plain do you not know how yearningly he gave his life.

از نگاه خواجه بدر و حنین فقر و سلطان وارث جزب حسین -

By grace of the gaze of the victor of Badr and Husain,
the poverty of the King became heir to Husain's ecstasy;

رفت سلطان زین سراغ هفت روز
نوبت او در دکن باقی هنوز -

the king departed from this tavern of seven days, yet
still to this day his trumpet sounds in Daccan.

حسرت و صورت خام و فکر نام تمام که توان گفت حدیثان مقام -

My words and voice are immature, my thought imperfect;
how can I hope to describe that place?

نوریان از جلوه های او بصیر زنده و دانا گویا و خبیر -

The beings of light from its reflected glory derive visior
vitality, knowledge, speech, awareness;

آسمان نیلگون اندر برش (1) قصر از فیروزه دیوار و درش
a palace whose walls and gates are of turquoise holding

in its bosom the whole azure sky; (2)

- 1) Ibid.
2) Ibid.

Soaring beyond the bounds of quantity and quality,
it reduces thought to mean impotence.

آن گل و سرو و سمن آن شاخسار
از لطافت مثل تصویر بهار -

The roses, the cypresses, the jasmines, the flowering
boughs. delicate as a picture painted by the hand of spring:

هر زمان برگ و گل و برگ شجر
دارد از ذوق نمو رنگ دگر -

The petals of the flowers, the leaves of the trees
every moment put on new colours out of the joy of growth:

این قدر باد صبا افسون گر است
تا مشره بر هم زنی زرد احمر است

Such a spellbinder the zephyr is that as you
wink, gold, is turned to scarlet;

هر طرف فواره ها گوهر فروش
مرغک فردوس زاندر خروش

On every side pearl-scattering fountains,
birds born of Paradise in clamant song.

بار گاه اندران کاخ بلند
ذره او آفتاب اندر کمد -

Within that lofty palace^a was a chamber
whose notes held the sun in a lasso;

سقف و دیوار اساطین از عقیق
فرش او از ریشم و پر چین از عقیق -

the roof, walls and columns were of red agate,
the floor of jasper, enclosed in carnation. (2)

خویشان صفت بسته بازین نطق

برمین و بریسار آن و ثاق

To the right and left of that lodge
houris with golden girdles stood in ranks,
در میان بنشسته بر او رونگ زر
and in the midst, seated on thrones of gold,
sever reigns stately as Jamshid, splendid as Bahram.

رومی آن آئینه حسط ادب با کمال دلیری بکشا و لب -
Rumi, that mirror of perfect refinement,
with utmost affection opened his lips.

گفت مرد شاعری از خاور است شاعری یا ساحری از خاور است -
Saying, Here is a poet from the East-
either a poet, or an eastern magician;

فکر او باریک و جانش درد مند
شعر او در خاوران سوزی فگند -
his thoughts are acute, his soul impassioned;
his verses have kindled a fire in all the East.

نادر

خوش بیا ای نکته سنج خاوری ای که می زبید ترا حرف دبی -
Welcome to you, eastern weaver of subtleties
whose lips the Persian speech so well beseems.

محرم راز یم با ما راز گوئی -
(۱) آنچه میدانی را ایران باز گوئی
We are your intimate friends; tell us your secret,
reveal what you know of Iran. (1)

زنده	رود
------	-----

بعد مدت چشم خود بر خود کشاد
لیکن اندر حلقه دامی افتاد -

After long ages she opened her eyes on herself,
but then she fell into the snare of trap.

کشته ناز بتان شوخ و شنگ
خالق تهزيب و تقليد فرنگ -

Slain by the charm of bold and elegant idols,
creator of culture- and slavish imitation of Europe.

کار آن وارفته ملک و نسب
زکر شاپور است و تحقیر عرب -
Lost in the Cult of rulership and race, she acclaims the
glory of Shapur, and despises the Arabs;

روزگار اوتهی از واردات
از قبور کهنه می جوید حیات -

her day today being empty of new achievements
she seeks for life in ancient sepulchres.

با وطن پیوست و از خود در دزشت
دل به رستم داد و از حیدر گزشت -
Wedded to the fatherland having abandoned her self
She has given her heart in Rustam, and turned from Haider.

نقش باطل می پذیرد از فرنگ -
سر گزشت خود گیرد از فرنگ -

She is accpeting a false image from Europe,
She takes the version of her history from Europe.

پیشی ایران زمان یزو جرد
چهره او بی فروغ از خون سرد
Iran was aged already in the time of Yazdajird,
her cheeks were lack- lustre, her boold was cold.

دین و آئین و نظام او کهن
شید و تار صبح و شام او کهن -
Ancient her religion, her laws, her system,
ancient the light and dark of her dawn and eve; (1)

موج همی در شیشه تاکش نمود یک شرر در توده خاکش نمود.

in her vine's flask no wine foamed,
no spark glowed in her deap of dust.

تاز صحرائ رسیدش محشری آط که داد او را حیات دیگرے۔

Till from the desert a resurrection came to her
which endowed her with new life.
این چنین حشر از عنایات جدا است پارس باقی روسته الکهی کجاست

Such a resurrection is a grace of God:
Persia lives on- where is Rome the mighty?

آنکه رفت از پیکر او جان پاک بی قیامت بر نمی آید زخاک -

He from whose body the pure spirit has departed
can not rise from the dust without a resurrection.

مرد صحرائی با یران جان دمید باز سوخته ریگ زار خود رسید -
The desert-dwellers breathed life into Iran

and then sped back to their sandy wastes:

کهنه را از لوح ما بستر و رفت برگ و ساز عصر نو آورد و رفت -

they erased from our tablet all that was old, and
and departed, they brought the apparatus of a new age,
and departed.

آه اسان عرب نشناختند -

از آتش افرنگیان بگذاختند -

Alas, Iran has not recognized the benefaction
of the Arabs; she has melted away in Europe's fire. (1)

1) Ibid.

ابدالی

آن جوان کو سلطنت ها آفرید - باز در کوه فقار خود رمید -
That youth who created dominions, then

fled back to his mountains and deserts.

آتش در کوه سارش بر فروخت خوش نیار آمد برون یا پاک سوخت

Kindled a fire on his mountains peaks.

did he emerge of fine assay, or was he utterly consumed?

امتان اندر اخوت گرم خیز - او برادر با برادر در ستیز -
زنده رود

Whilst other nations are eager in brotherhood,

with him brother is at war against brother.

از حیات او حیات خاور است طفلک ده ساله اش لشکر گراست -

From his life the life of the whole East derives;

his ten-year-old child is a leader of armies.

بی خبر راز خود پر داخته - ممکنات خویش را نشناخته -

Yet ignorantly he has broken himself from himself,

not recognizing his own potentialities.

سمت دایره ای دل غافل ز دل تن ز تن اندر فراق و دل ز دل -

He possesses a heart, and is unaware of that heart;

body is parted from body heart from heart;

مرد رهبر و راه منزل راه نیست - از مقاصد جان او آگاه نیست -
a traveller, he has lost the road to the good,

his soul is unconscious of its true purposes.

خوش سرود آن شاعر افغان شناس - آنکه بیند باز گوید به هراس -
Finely sang that poet familiar with Afghan,

who proclaimed fearlessly what he saw. (1).

آن طبیب ملت افغانیان -

آن حکیم ملت افغانیان

that sage of the Afghan nation,
that physician of the sickness of the Afghans:
راز قوم دید و بی باکانه گفت
he saw the people's secret and boldly uttered
the word of truth with a drunkard's recklessness;

اشترے یا بداگر افغان حر
با پیراق و سازو با انبار در
همت روش ازان انبار در
می شود خوشنود با زنگ شتر -

If a free Afghan should find a camel,
richly caparisoned and loaded with pearls,
his mean spirit, with all that load of pearls,
is only delighted with the camel-bell.

ابدالی

در نهاد و تاب از دل است خاک را بیدایی و خواب از دل است

In our nature, fever and ardour spring from the heart;
waking and slumber possess the body from the heart.
تن ز مرگ دل دگرگون می شود در سا ماتش عرق خون می شود -

When the heart dies the body is transformed;
When the heart vies for glory, the sweat turns to blood.
از فساد دل بدن هیچ است هیچ دیده بر دل بند و خز بر دل پیچ -

The body is nothing, nothing, when the heart is
corrupt; so fix your eyes on the heart, and be attached to
naught else. (1).

1) Ibid.

ملت افغان در آن پیکر دل است -

آسیا یک پیکر آب و گل است

Asia is a form case of water and clay;
in that form the Afghan nation is the heart;

در کشاد او کشاد آسیا -

از فساد او فساد آسیا -

If it is corrupt, all Asia is corrupt,

If it is dilated, all asia is delated.

تا دل آزاد است آزاد است تن
ورنه گاهی در ره بالا است تن -

So long as the heart is free, the body is free,

else, the body is a straw in the path of the wind.

همچو تن پابند آئین است دل
مردۀ از کین زنده از دین است دل -

Like the body, the heart too is bound by laws.

the heart dies of hatred, lives of faith.

قوت دین از مقام وحدت است -

وحدت از شهرت غرب است -

The power of faith derives from unity;

when unity becomes visible, it is a nation.

شرق را از خود برد تقلید غرب
با ید این اقوام را تنقید غرب -

imitation of the West seduces the East from itself;

these peoples have need to criticise the West.

نه ز رقص دختران بی حجاب -

قوت مغرب نه از چنگ و ریاب

The power of the West comes not from lute and rebeck,

not from the dancing of unveiled girls.

نه ز عریان ساق و نه از قطع پوست -

نه ز سحر ساحران لاله روست

not from the magic of tulip-checked enchantresses,

not from naked legs and bobbed hair; (1)

محکمی اورانہ از لا دینی است
نہ فروغش از خط لاطینی است

Its solidity springs not from irreligion,
Its glory derives not from the lating script.

قوت اُرنک از علم و فن است
از ہمین آتش چراغش روشن است

The power of the West comes from science and technology,
and with that selfsame flame its lamps is bright.

حکمت از قطع و برید جامہ نیست

مانع علم و ہنر عمامہ نیست -
Wisdom derives not from the cut and trim of clothes;

the turban is not impediment to science and technology.

علم و فن را اے جوان شوخ و شنگ
مغربی با ید نہ ملہوس فرنگ -

For science and technology elegant young spring,
brains are necessary not European clothes;

اندین رہ جزنگہ مطلوب نیست

On this road only keen sight is required, what is needed

is not this or that kind of hat.

فکر چالا کے اگر داری ہسراست -
طبع درآ کے اگر داری ہسراست -

If you have nimble intellect, that is sufficient;
if you have perceptive mind, that is sufficient.

گر کسی شبہا خورد دور چراغ گیرد از علم و فن و حکمت سراغ

If anyone burns the midnight oil
he will find the track of science and technology. (1)

1) Ibid.

ملک معنی کس حد او راته بست بی چهار پیچھے تاید بدست

None has fixed

None has fixed the bounds of the realm of meaning

which is not attained without incessant effort.

ترک از خود رفته و مست فرنگ زهر نوشین خورده از دست فرنگ -

The Turks have departed from their own selves, drunk with Europe, having quaffed honeyed poison from the hand of

Europe; زانکه تریاق عراق از دست داد من چه گویم جز خدایش یار باز

of those who have abandoned the antidote of Iraq

What shall I say, except 'God help them' ?

بتده افرنگ از ذوق نمود می برد از غریبان رقص و سرود

The slave of Europe eager to show off, borrows from the Westerners their music and dances; he gambles away his precious soul for frivolity;

نقد جان خویش در بازو به لہو علم دشوار است می سازو به لہو -

Science is a hard quest, so he makes do with fun.

Being slothful, he takes the easy way;

از تن آسانی بگیرد سهل را فطرت او در پزیر و سهل را

his nature readily accepts the easy alternative.

To seek for ease in this ancient convent.

سهل را جستن زرین دیر کہن -

این دلیل آنکہ جان رفت از بدن -

To seek for ease in this ancient convent

proves that the soul has gone out of the body. (1)

نی شناسی چیست تهزب فرنگ در جهان دو صد فردوس رنگ -

Do you know what European culture is?
In its world are ~~two~~ hundred paradises of colour.

جلوه هایش خاها نها سوخته شاخ و برگ و آشیانها سوخته -

Its dazzling shows ~~as~~ have burned down abodes,
consumed with fire branch, leaf and nest.

ظاهرش بنده و گیرنده ایست دل ضعیف است ونگه را بنده ایست -

Its exterior is shining and captivating
but its heart is weak, a slave to the gaze;

چشم بیند دل بلغزد اندرون پیش این بت خانه افتد سرنگون -

the eye beholds, the heart staggers within and
falls headlong before this idol-temple.

کس نداند شرق را تقدیر چیست
دل بظاهر چیست را تدبیر چیست -

No man knows what the East's destiny may be:
what is to be done with the heart bound to the exterior?

ابدالی

آنچه بر تقدیر مشرق قادر است عزم و حزم پهلوی و نادر است

What is able to control the East's destiny
is the unbending revolve of Pahlavi and Nadir;

پهلوی آن وارث تخت قباد ناخن او عقده ایران کشاد

Pehlvi that heir to the throne of Qubad whose
nail had revolved that knot of Iran. (1)

نادر آن سرمایه در اندیان -
آن نظام ملت افغانیان -

and Nadir that sum-capital of the Durranis
what has given order to the Afghan nation.

از غم دین و وطن زار و زیون
لشکرش از کوهسار آمد برون -

Distereased on account of the Faith and Fatherland
his armies came forth from the mountains;

هم سپاهی هم سپه گر هم امیر
با عدو فولاد و با یاران حریر -

at once, soldier officer and Emir
steel with his enemies silk with his friends;

من فدائش آنکه خود را دیده است
عصر حاضر را نگو سنجیده است -
let me be ransom for him who has seen his self
and has weighed well the present age.

غریبان را شیوه های ساحری است -
تکیه جز بر خویش کردن کافری است -

The Westerners can have their magic tricks;
to rely on other than oneself if infidelity. (1)

IQBAL AND KHUSHAL.

Khushal, the Pashtoon warrior poet, had many similarities with Iqbal, the poet of the East. Khushal who now has emerged to be one of the greatest, if not the greatest, poet of Pashto language was near to the heart of Iqbal. Iqbal was, incidently, the first person who introduced him to the world of letters and literature in a serious manner. Before Iqbal, Major Raverty had translated one hundred verses of Khushal in English in 1862, but no serious notice had been taken of the great poet until Iqbal with all sincerity of purpose wrote a detailed article on Khushal with ample quotations from his poetry. This article written in English was published in Islamic Culture Deccan in its issue of May, 1928. Iqbal was at the peak of his intellectual and poetic glory at this time and his formal introduction was enough to focus the attention of English-speaking world to the poetic genius that Khushal was embodiment of. Before further examination, it would be appropriate if the article by Iqbal is reproduced here in its totality.

KHUSHAL KHAN KHATTAK

(The Afghan Warrior- Poet)

" The unification of the Afghan race- a process which is still going on before our eyes-forms one of the most interesting chapters in the history of Central Asia, Bahlol Lodhi and Sher Shah Suri in India the Khattak poet Khushal Khan and Pir Roshan among the frontier tribes, the late Amir Abdul Rahman Khan and his grandson King Aman Ullah Khan in Afghanistan proper are the most outstanding figures in the history of this interesting movement. The day is not far off when some Afghan historian will tell us the story of the unity of race much in the same way as Bolton King has told the story of the unity of Italy.

I want to place before the readers of " Islamic Culture" some specimens of Khushal Khan's Poetry, the value and importance of which is yet to be realised by the Afghans. He was born in 1613, and rose to the chieftainship of his tribe at the age of 27,. He served the Emperor Shah Jehan loyally, but fell under the suspicion of Aurangzeb who imprisoned him in the fortress of Gwalior.



He was released after seven years, but on his return to his native land openly revolted against the Emperor and founded the great Afghan confederacy against the Mughals. He personally went from tribe to tribe, and by negotiations as well as his charming poetry tried to infuse something of his own burning soul in to his countrymen. The dislomaticy and gold of Aurangzeb, however, were too powerful for him, and he was finally compelled to retire in the Afridi country where he died at the age of 78. His was a versatile mind and he wrote on various subjects, such as poetry, philosophy, ethics, medicine and his own autobiography which is unfortunately lost. Throughout his Poetry, the major portion of which was written in India, and during his struggles with the Mughals, breathes the spirit of early Arabian poetry. We find in it the same simplicity and directness of expression, the same love of freedom and war, the same criticism of life. I hope the Education Minister of Afghanistan will appoint some Afghan scholar to make a critical study of this great warrior-poet of the Pushto language and to bring out a complete edition of his works with the necessary historical notes. This must be the first literary undertaking of modern Afghanistan.

The following specimens of Khushal Khan's Poetry are taken from Captain Revery's literal English translation which was published in 1862. The selection is sure to give the reader some idea of the poet's passionate patriotism, his aspirations, and the keenness of his observation of men. The poet has no doubt said some bitter things against Aurangzeb, but we must not forget that these are the judgements of an enemy who had passed seven long years as the Emperor's prisoner in a country of which he himself says:-

" Defend us from Hind, tho" it should teem
with all the world's luxuries besides."

A year^{hath} passed since Aurangzeb is encamped
against us.

Disordered and perplexed in appearance, and
wounded in heart.

It is now year after that his nobles fall in
battle; But his armies swept away, who shall number them.
The treasures of India have been spread out before us:
The red gold mohurs have been engulfed in the hills.

It would not have entered one's head in eighteen guesses.
That such events would ever have happened in these parts.
Sill Aurangzeb's malevolence hath not a with a diminished.
Though the curse of his father it before drew down.
For this reason, also, no one can place dependence on him:
He is malignant and perfidious; a breaker of his word.
For this state of things, no other termination can be seen
Than that the Mughals be annihilated, or the Afghans undone.
It this, which is beheld, be the revolutions of destiny- If in
this be the will of the Almighty, the time is come.
Fate revolveth not in the same fashion at all times-
Now, tis propitious to the rose; now favourable to the thorn,
at a period so pregnant with honour and glory as the
present Afghans act?

There is no deliverance in anything save the sword.
Were but the Afghans, in intellect, a little descreet.
If the deifferent tribes would but support each other,
Kings would have to bow down in prostration before them.
But Whether it be concord or strife, or folly or wisdom,
The affaris of every one are in the hands of the Almighty.

(2)

I have behld fortune's practices- its different usages and ways- it clambereth unto thee with difficulty; but like a stone from a mountain, rolleth away;

(3)

Though the King may cast him into prison, he will not grieve;
For the liberty of the free in from the beginning of time.

(4)

Let it not be, that every had rider should mount
fortune's steed:
If it be ridden by any one, at least a good horse-man let him be.

(5)

Neither doth any one here seek to avail himself
of my abilities and experience,
Nor are the capabilities of this country's people of any
advantage unto me.

We converse together in one tongue- we speak the Pushto
language;

But we do not, in the least, understand what we to one another say.

The Swatis account themselves exceeding ~~whxxxxx~~ wise,
whilst they are but fool^s,

And, tis amongst such a set as these, that the
Almighty ~~may~~ lot hath cast.

Now that I have behld the Swat valley, I have this
much discovered,

That there is no tribe more abject and contemptible
than the Yusufzais.

Tyranny and self-conceit seem to be the inmates of all;
And every man amongst them is covetous and ready to beg.

Although, in their dwellings, they have wealth and
goods, they are hungry - eyed;

And their head-men than the rest, are more villainous and
infavour still.

Tis, said, that the water-melon deriveth its colour from
the water-melon.

But their wise men and elders are more worthless than
the people themselves.

The rights of the poor and helpless, they make out
wrong and unjust,

If they can a single penny obtain by way of a person, or
a bribe.

As to these I have seen myself; about others I am
unable to speak-

They are all either bullocks or skimmers, without any
exception soever.

(6)

The Turanis are all turbulent, quarrelsome, and oppressive;
Liars, Perjurers, and concoctors of calumny and slander.

The Iranis are of a friendly disposition-they are true
and faithful:

They have urbanity and breeding-are respectable and
deserving.

The Afghans are malevolent and ruthless and contentious,
But give them for their modesty and valour due praise.

Whether Baluch or Hazarah, both are dirty, and abominable:

They have neither religion nor faith nor faith-may shame attend
 them whether Hindustani or Sindhi, may their faces be blackend.
 For they have neither modesty nor shame, neither bread nor
 meat. The Kashmiris, whether male or female-may they all
 be undone. They have none of the chattels of humanity amongst
 them. Behold they are not of the human race- what are they?
 May perdition swallow them-both Uzbek and Kazalbash. The
 Laghmanis, Bangashis, Swatis, Tirahis- all of them,
 are dancers and fiddlers- and who will be friends with
 such? Unto him, all matters are manifest, regarding other
 folks, ways; Then render unto Khushhal's Shrewdness, its
 due meed of praise.

(7)

Gentle breeze of the morn , shouldst thou pass
 over Khairabad, Or should they course lead thee by
 sarae, on the banks of the Sind? Hail them, again and
 again, with my greetings and salutation; And with them,
 many, many expressions of my regard and love. Cry out unto
 the swift Aba-Sind with sonorous voice;

But unto the Landdaey, mildly and whisperingly say- " Perhaps,
I may drink, once more, a cup of thy water; For, whilst, I
was not on Gange's nor on Juman's banks." Of the climate
of Hind should I complain, how long shall I cry out.?

Whilst the vileness of its water is far more horrid still.
Shouldst thou drink water from a rivulet, it racketh the
vitals; And that of the wells, too, is not free from danger
and peril. Since therein, from hill streams, the cool
element is not to be had,

Defend us from Hind, tho, it should teem with all
the worls luxuries besides.

(8)

Do they belong to the ifreet, the demon, or the
goblin race ? For among the lineage of Adam, the Afghans
I cannot account. Notwithstanding thou mayest give one of
them the best of counsel and advice,

Still, even the counsel of his father is not acceptable to his heart.

The whole of the deeds of the Pathans are better than those of the Mughals;

But they have no unity amongst them, and a great pity it is.

The fame of Bahlol, and the Sher Shah too, resoundeth in my ears;

Afghans Emperors of India, who swayed its sceptre effectively and well.

For six or seven generations, did they govern so wisely, That all their people were filled with admiration of them. Either those Afghans were different, or these have greatly changed;

Or otherwise, at present, such is the Almighty's decree.

If the Afghans shall acquire the gift of concord and unity.

Old Khushhal shall, a second time, grow young therefrom,.

A good name will remain behind-naught else soever will survive:

The wicked for evil are remembered- the good, for

Shouldst thou hear of Hajaj, thou will also hear the name of Noshirwan,

For justice, the unbeliever is venerated- for
tyranny, the believer is cursed.

(9)

The Afghans have gone mad about posts and dignities;
But God preserve me from such plagues and troubles.
Unto whom belongeth the gift of discretion; to
the swardsman?

Just the same as one learneth the Kuran, in the schools.
Not one amongst them is gifted with the art of prudence;
For with the dispositions of all of them I am well acquainted.
The Afghans have one very great failing, if thou but notice-
That they with the titles and dignities of the Mughals conquest.
Shame and reputation, fame and honour, are of no account;
But, certainly, they talk enough about officers, rank and
gold.

Look not towards the Mughals with the eyes of cupidity;
Even if in the habit of doing so from any other cause.
The trusty Khattaki Sward is buckled round my waist;
But not the custom of servitude, in the village and in town.

The dark night of Aurangzeb's prison I hold in remembrance,
 When all the night long, " O God! O God! " continually I cried.
 If the Afghans would but oppose the Mughals with the sword,
 Every Khattak, by the bridle-rein, should lead a Mughal away.
 Amongst the Khattak, O Khushhal, no council of honour existeth;
 Hence, I cannot conceive from what ligeage they have sprung.

(10)

Whether it is the wise man, or the ingorant- the
 honest man or the robber.

I do not see anyone a true colleague united with
 me in my task.

A sincere friend in distress I cannot discover
 throughout the land;

For People merely give the empty consolation of their tongues.

Like unto the ants, directed owards the grain are the steps.

Of those who favour me with their coming and their going.

Did not these ants entertain the hope of obtaining a store?

They would never make any journey in that direction at all

Abandon not thine own stricken mountain-land, O Khushhal!
 Though ^{beed} ~~bold~~ is at every footstep and in every direction shed.

(11)

If the damsels of Kashmir are famed for their beauty,
 Or those of Chin, or Ma-chin, or Tartary, notelikewise;
 yet the sweet Afghan maidens that mine eyes have behld,
 Put all the others to shame, by their conduct and ways.
 As to their comeliness, this once for all, is the
 face of the matter,
 That they are, in lineage, of the tribe and
 posterity of Yakub.
 Of the fragrance of musk, or of rosewater, they have no need.
 They are as the attar of the perfumer, by prayer five time a day.
 Whether jewels for forehead or for neck, or any other trinkets,
 All these are contemptible, with their dark locks compared.
 Whether weils of gold brocade, or whether silken mantles,
 All are a sacrifice unto the snow-white kerchief of theirs.

The beauty of their minds excelleth their personal privacy;
 Not seen in the markets, with garments open and persons exposed.
 They cannot look one full in the face, through modesty,
 They are unsued to abuse, and the discipline of the shoe.
 Khushhal hath mentioned, more or less, some what of he matter;
 But much remaineth that may be suitable, or unsuitable to the case

(12)

If the Afghan people are of the Human race, In disposition
 and ways they are very Hindus. They are possessed of neither
 skill, nor intellect; But are happy in ~~ing~~ ignorance, and in
 strife. Neither do they obey words of their fathers; Nor do they
 Unto the teachers instructions give ear.

When there may be one worthy man amongst them,
 They ever lie in wait, one to injure the other;
 Hence they are always by calamity remembered.

They neither possess worth, nor do other esteem them,
 Though they are more numerous than locusts or than ants.

First, I then others, as many as there may be-
 We all of us require aid, and a helping hand.
 Whether it is valour, or whether liberality,
 They have cast, through dissension, them both away.
 But still, O Khushhal, thank God for this,
 That they are not slaves, but free-born men.

(13)

Both the gnat ever attain unto the high rank of falcon,
 Even though he is furnished, both with feathers and with wings?

(14)

Though all the world may agree to disparage
 and speak ill of him;
 Poor Khushhal in his own merits and integrity.

(15)

How^{er}ever tortuously the snake moveth about,
 I proceedeth straight enough unto its hold.

(16)

What is it, a sound and healthy body
 Which, more than empire and sovereignty, is preferred:?

Altho, the worlds wealth is an excellent thing,
 glory and renown are, ~~then~~ riches, more precious still.
 What are nore inestimable than the most perfect thing?
 The one is purity- the other is sincerity of hearts.
 What is it that disenthralleth a man from sorrow?
 Yes, what is it? - it is contentedness of mind!
 Shouldst thou boast thyself of thy godliness,
 That godliness, thereby, is rendered bootless and vain.
 What is that, which hath a value beyond compute?
 Yes, What is it? it is deliberation in all our affairs.
 That, which as a favour and oblation is conferred,
 As generosity or liberality, was it ever accounted?
 What is that, which, in this world, is a Hell indeed?
 Verily, it is the society and acquaintance of fool.
 Then, O Khushhal, guard thou well thy mind;
 For it there be aught good, tis a mind upright.

(1 8)

Verily, the Afghans are deficient in sense and understanding-

They are the tail-cut curs of the butcher's slaughter-house.
 They have played away dominion for the gold of the Mughals.
 And they lust after the offices, that the Mughals can give.
 Though the camel, with its ^lading, hath entered their dwelling,
 They are first taken up with stealing the bell from its neck.
 Out upon him who first the name of Sarrahboan bore,
 And malediction upon the whole of them, that after follow,
 The recreat occupy themselves in baseness and dishonour;
 But every breath of the Noble is devoted to the cause of renown.
 They commence from Kandahar, and reach up to Damghar.
 And all are wrorhless and good for nothing, who dwell between.

(18)

The Mughals whom I now set eyes upon, are not such
 as were wont to be?
 The day of their swords is past and gone and but
 the pen remaineth unto them:
 They gain over the Afghans by gold; and by fraud and
 deception entangle them;
 Upon ~~me~~ these things have no effect, for the favour of
 God is till upon me.

I am neither a fly nor a crow that I should hover
over rottenness and filth,

The hawk or the falcon am I, that must my heart,
with my own quarry, delight::

Were there but others like unto e in this affairs, I should
rejoice indeed;

But since there are none like me, with distress
and grief if am o' er whelm'd. (1)

(1) (Islamic Culture,

May: 1928)

Iqbal admires the following qualities of Khushal Khan.

- i) Simplicity.
- ii) Directness of Expression.
- iii) Love of Freedom and War.
- iv) Criticism of life.
- v) Passionate love for his country.
- vi) Keeness of observation.

Khushal was the only Poet about whom Iqbal wrote so seriously in prose.

Iqbal had a very strong liking for the Afghans and Pathans living in North Western parts of the then India and their heart land i.e. Afghanistan. When ever he had the chance of meeting a person of Afghan origin, he evinced active interest in him. He in his mind had framed the figure and character of an ideal Afghan/Pathan which embodied interalia, the following qualities:-

- 1) Should be tall and smart, and handsome.
- 2) should be strong, sturdy and full-blooded.
- 3) should have fair complexion.
- 4) should be lover of Islam and a practising muslim at that.
- 5) should be emotional and highly inflammable.
- 6) should be rough and outspoken.
- 7) should be sincere and hard working.

- 8) should be fond of arms and amunition.
- 9) should be simple and asuter.
- 10) should have a resounding personality.
- 11) should always love freedom and independence.
- 12) should be an ideal embodient of "KHUDI" or Ego. (Self respecting).
- 13) should have courage of conviction.
- 14) should be brave and chivalrous.
- 15) should respect women and old men and love children.
- 16) should k like to live in big, open and spacious houses situated in mountains and difficult terrains.
- 17) should be hospitable and kind.
- 18) should be modest and man of few words.
- 19) should be a man of action.
- 20) should have the immense capacity to undergo physical ordeals.
- 21) should be proud of his religion, race and culture.
- 22) should be full of life having lust for life and its pleasures.
- 23) should also have weakness for money and prosperity.
- 24) should have qualities of leadership.
- 25) Being himself not shrewd, could be led astray by the sharp tongued.

- 26) should have belief more in powers of his muscle and arms than in intellectual or academic excellence.
- 27) should be fond of living a corporate life among his people and land.
- 28) should be affable and easy to be befriended and conversed with.
- 29) should be revengeful and be ruthless in revenge.
- 30) should have the virtue of forgiving an error but not acts of deceit.
- 31) should possess qualities of head and heart.

Iqbal had studied whatever account of Khushal was available in ~~existing~~ English language as at that stage nothing was written in Urdu about Khushal. Iqbal ^{spells} ~~speaks~~ Khattak as (کُش) at this stage. (1) However with the first contact of Khushal in Raverty's Notes, the Poet of the East felt fully drawn to words him. Similarity and at times identity of Khushal's thought with himself set afire the imagination of the poet to such an extent that he of his own accord penned down a detailed introduction of his poems and got it published for the benefit of the reading public. In Khushal, Iqbal had found a kindred spirit and, he without any hesitation, recommended to the Education Minister of Afghanistan to "Appoint some Afghan Scholar to make a critical study of this great warrior-Poet of the Pashto Language to bring out a complete edition of his works with the necessary historical notes."

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- 1) Iqbal Nama (1) Page- 28
 - 2) Khushal Khan Khattak by Iqbal Islam Culture.

Iqbal was aware that the value and importance of the great Poet had not been realised by the Afghans. He was prophetically true in this regard. In 1928 Khushal was an unknown commodity at least in Urdu, or other oriental languages, but to day he is considered to be the greatest and most read and written about poet of the Pashto Language. Iqbal admires the versatility of the Pashto sage and declares that it breathes the spirit of early Arabian poetry (2).

IQBAL PAID RICH TRIBUTES TO KHUSHAL IN HIS BOOK JAVAID NAMA IN THE FOLLOWING WORDS: (1)

خوش سرود آن شاعر ملت شناس آن که بیتد باز گوید به هراس

Nicely and aptly has that great poet sung who had his hand on the pulse of his people. He fearlessly said what he was and was afraid of nothing.

آن حکیم ملت افغانیان آن طیب ملت افغانیان -

He had diagnosed the ills that were infesting the nation of Afghans. He was really a sage of the Afghan nation.

راز قوم دید و به باکانه گفت حرت حق با شوخی ردا نه گفت -

He discovered the secrets of his nation and declared them with all the force at his command. He told the truth with candour of a brave person.

اشترے باید اگر افغان خر -

با براق و ساز و انبار در -

If a free born Afghan happens to find a camel loaded with goods, gold and pearls.

همت دوش از انبار در -

می شود چو شود باز نگ شتر -

Because of lowliness of his spirit and standard, he will be appeared with the bell of the camel and shall leave the camel load of pearls due to his loss of high ideals.

In these lines Iqbal gives the following titles to Khushal Khan:-

- 1) The Poet who understands the Afghan Nation.
- 2) Courageous Spokesman of Afghan nation.
- 3) Sage of the Afghans.
- 4) A reformer who knows the maladies of his nation.
- 5) Truthful and fearless writer.

Iqbal was fully aware of the fact that love of lucre has fragmented the unity and strength of the Afghan nation. He was also aware that the power brokers had very cheaply hired and purchased the valour of the valiant nation. This was also the firm view of Khushal Khan who having disillusioned with the Moghuls had embarked on a confrontation mission with the empire and establishment.

He had been provoking the Afghans/ Pathans of the Afghan borderland to rise in arms against the 'tyrannous' Moghul rule, but his endeavours and supplications had failed due largely to the money and power of the imperial rulers. He implores them to shun such a tendency and snatch away from them what belongs to them. In the above simile Khushal wanted to impress that pearl loaded camel is all yours, provided you abandon your stooping and lowliness. He taunts them that they have sold themselves to the Mughals for a very cheap price. Camel with gold is the reign and sceptre of the Indian Empire, which belongs to them and which is in their grip and control but the incompetent and servile servants of the Mughuls have sold the national identity and honour for a few bucks. He equates the grants accepted by the Afghans for their services to the Mughals with the bell hung on the neck of the camel. Iqbal too held the same view to a large extent. He could have chided the Pathan and Afghans for this domestication of their spirit but here he chooses to use the words and authority of Khushal Khan.

Iqbal had also wanted Afghans to forge themselves in a united Afghan nation and denounce all parochial and tribal idiosyncracies and polarisation. Through a message from the great Afghan poet Khushal Khan, Iqbal impresses upon them to have a united stance. The Poem (Will of Khushal Khan(یخوال خان کی وصیت

appears on page 446 of Kulliate-Iqbal in Bale-Jibrail.
 x6 - - - - -

1) Bale-Jibrail, Kulliate-Iqbal.

In this poem Khushal exhorts the Afghans to Sink Tribal distinctions into one great Afghan Millat.

In this poem Khushal appears an embodiment of vengeance and venom against the Moghul rulers. He tries to restore the confidence of Afghans in their race and way of living. In this composition although personal vendetta is too visible but still a Khushal vibrating with energy, will-power, identity and ego is visible in every line. The poem alongwith its English Translation is given below:-

THE WILL OF KHUSHAL.

(خوشحال خان کی وصیت)

قبائل ہوں ملت کی وحدت میں گم کہ ہو نام افغانیوں کا بلند -
The tribes must absorb themselves into one Afghan

Nation so that its power and prestige may become wide-spread.

محبت مجھے ان جوانوں سے ہے ستاروں پہ جو ڈالتے ہیں کمند -
All my love is for those youngman, who possess the

will to climb the heights of stars. (2)

مغل سے کسی کسی طرح کمتر نہیں قہستان کا یہ بچہ ارجمند -
Mughuls are no match for us. We the dwellers of hills

are second to none.

کہن تجھ سے اے ہم نشین دل کی بات وہ مدفن ہے خوشحال کو پسند -

O. Friend let me tell you the secret of my heart. Khushal would like only that grave.

اڑا کر نہ لائے جہاں باد کوہ مغل شہسواروں کی گرد سند -

Where the breeze of the mountains may not bring the dust raised by the hooves of the Moghul horses. (1)

In Iqbal's poetry references are made to historical Afghan celebrities, Kings and personalities, living or dead such as, Ahmad Shah Abdali, Nadir Shah, Zahir Shah, Sher Shah Suri, Jamalud Din Afghani, Khushal Khan, Khattak, Hakim Sanai, and many others of lesser or greater importance. Even Moulana Rumi his spiritual mentor, belonged to Balakh, a city of Afghans. But one imaginary character is that of Mehrab Gul Afghan who takes precedence over others in some respects. This character though based on Iqbal's keen observation and close contact with Afghan friends, is still the brain child of Iqbal, whom he created for his facility to depict and denote Afghan traits.

Iqbal had given so much importance to this character that he reserved a portion of his book 'Zarbe-Kalim' for projecting his thoughts and impressions about all topics of his (Iqbal's) poetry. It appears as if Iqbal himself has assumed the name of Mehrab Gul Afghan. Evidential testimonies abound which bear out Iqbal's patent or latent identification with the Afghans. This more than factual creation of a fictitious character of Mehrab Gul proves beyond any shadow of doubt what Iqbal would have liked to become. This was an imaginary character and, Iqbal has owned it (1) in as many words. He was named as 'Khial Gul' the original version of the poem, which was later changed to Mehrab Gul, due to some other consideration. (2)

1) Iqbal Name (II) page 23

2) Bayazid-Iqbal- ISaliq Kalorvi)

Although Iqbal has unequivocally denied the existence of any real Mehrab Gul, still there are indications that he had certain individuals in his mind who inspired the creation of this ~~the~~ character.

Iqbal has certainly immortalized Mehrab Gul, though he had declared that it was a fictitious character. The analysis of the thoughts of Mehrab Gul Afghan advanced by Iqbal with such elaboration does not suggest that in his life he might have come across such an enlightened Afghan intellectual. It is clear like day that Iqbal has put his tongue in the mouth of Mehrab Gul and has every right to add and subtract any thing he likes to his creation. But with the kind of thoughts expressed by Mehrab Gul, he definitely looked like a Prophet of Sublime political, cultural and Islamic thought process. The love of Afghans provoked Iqbal to create such a being and in a state of empathy speak himself through him. Whatever the case Mehrab Gul Afghan is a philosopher speaking to philosophers having no physical trappings to suggest that he was a real being.

Mir Abdus Samad Khan in his invaluable book "Khushal-o-Iqbal" suggest that Mehrab Gul Afghan was the poetic replica of Risaldar Sajid Gul, (1)

1) Khushhal-o- Iqbal by Mir Abdus Samad Khan.

an Afghan friend of Iqbal who while on posting at Lahore in the Indian Army had frequently met him at his residence. according to Mir Samad, no living Afghan was so close to Iqbal as was Sajid Gul. He was intimate with Iqbal and used to visit Iqbal's House every now and then. Iqbal also had meet his children and had talked to them on various occasion. Sajid Gul even took his friends to Iqbal's place. This friendship lasted for about twenty years. Sajid Gul used to bring small gifts for Iqbal when he visited his native village in Kohat District. He belonged to a place called Lachi, where special male and female foot-wear were made with golden threads. Iqbal once specially asked for two pairs of shoes for his two wives. Once Sajid Gul's Son Muhammad Ishaq met Iqbal alongwith his friend Lal Bahadur Khan. Iqbal evinced great interest in the Afghan children and asked them many questions. This dialogue as reported by Mir Samad throws light on the and approach of Iqbal towards the Afghans. (1)

In reply to a question by Iqbal as to what they would do if given a sword, the Pathan children exclaimed that they would kill their enemies. Iqbal commented on this that Pathan only knows how to kill because from the early childhood, he is given a stick with the direction to kill.

1) Khushhal -o- Iqbal by Mir Abdus Samad.

When the children presented their diary it was full of events of fights and violence. Iqbal again remarked what else would you expect in the diary of a Pathan. When Sajid Gul's son Ishaq in response to yet another question named some weapon, Iqbal's comment was that Pathan always thinks in terms of war and struggle. When Iqbal asked the children as to what the ~~we~~ would like for the lunch, they without hesitation named bread and Kabab. On reprimand from their elders, Iqbal refrained them from doing so. ~~He~~ He said that Pathan is always sincere in his expression. What ever is in ~~the~~ his heart, comes out at his lips.

According to Mir Abdus Samad's research there was a considerable amount of correspondance between Iqbal and the boy Muhammad Ishaq Khan but he also laments that this correspondance could not be traced. Mir Sahib is on record to have stated that Sajid Gul one day, even, ~~queried~~ ^{queried} Iqbal about the existance of ^Mehrab Gul Afghan, to which he told him that this name underlines his love for the Pathans. He also told him that as, usually, the Pathan names terminate with Gul (Rose), he has selected this name. He affirmed that this was a fictitious name.

Whether fictitious or real, Mehrab Gul, has come to live in the eternal realm of Iqbal's Poetry. Sajid Gul might not have been instrumental totally in causing the creation of this character, yet his role in construction of the Character can not be ruled out. Iqbal certainly had something of Sajid Gul in his mind when he embarked on the task.

Before further examination of the Character, it would be appropriate if the Mehrab Gul corner in the Zarb-e-Kalim, consisting of 20 duly numbered parts spreading over 96 couplets (192 verse lines) is reproduced in full length alongwith its English translation.

MEDITATIONS OF MEHRAB GUL AFGHAN.

(1) Part one consists of 5 verses and depicts the attachment of Pathan/Afghan with his native rugged country. The Pathan declares maizy Reights of his terrain as his paradiso. This poem poses a question at the end to the effect whether a free borm Pathan would prefer to have a golden robe of the British servility or have a tattered garb of his own.

میرے کوہستان تجھے چھوڑ کے جاؤں کدھر -
تیرے چٹانوں میں ہے میرے آب و جد کی خاک -

How can I forsake this land where to bones of my
ancestors are lying buried.

روز ازل سے ہے تو منزل شاہین و چرخ -
لالہ و گل سے تھی فتنہ بابل سے پاک -

From eternal dawn this land has been the abode of eagles
other birds. But it is devoid of the sweet melodies of the
nightingale, as also of flowers of fragrance.

تیرے خم و پیچ میں میری بہشت بریں -

خاک تیری ^{عینوں} تیری آب ترا ^{عینوں} تابناک -

Curving paths on the hills give heavenly pleasure
to my existence. Your dust is full of sparkling fragrance and
your waters are glistering with life.

باز نہ ہو گا کبھی بندہ کبک و حمام -

حفظ بدن کیلئے روح کو کر دوں ہلاک -

The Eagle shall never submit in subjugation before the doves. How could one sell one's soul for the love of body.

اے مرے فقر غیور فیصلہ تیرا کیا -

خلعت انگریز یا پیر ہن چاک چاک -

I ask thee my Ego, contentment, tell me whether should

I accept the British Yoke for a piece of bread or go hungry in tattered clothes with out such a servility.

(2) POEM TWO CONSISTS OF 3 VERSES where in Iqbal through the mouth of Mehrab Gul stresses the fact that nations of the world always remain at daggers drawn towards each other. Delve deep in your self(Khudi) and success will be at your door-steps.

حقیقت ازلی ہے رقابت اقوام -

نگاہ پیر فلک میں نہ میں عزیز نہ تو -

The rivalry rampant among the nations of the world, is a reality which no one can conceal. Individuals and their problem figure no where in the cosmic game.

خودی میں ڈوب جا زمانے سے نا امید نہ ہو۔
کہ اس کا زخم ہے در پردہ اہتمام رفو۔

Dive deep into your self (Khudi) and donot lose your heart . The worries inflicted by the ' Time' on you may also solve the problems they have created.

رہے گا تو ہی جہان میں یگانہ و یکتہ -
اتر گیا جو گھرے دل میں لا شریک -

If you disown everything for the sake of God, you will ^{be} as great and strong.

(3) THIRD PART COMPRISES 8 LINES In which Iqbal tells that with the revolution of Khudi (Ego) the whole environment will change. Pray for the change of direction of your approach, and everything will be changed. Before changing the world, change yourself.

تیری دعا سے فضا تو بدل نہیں سکتی -
مگر ہے اس سے یہ ممکن کہ تو بدل جائے -

Your prayer can not evert the decrees of Fate, but there is every likelihood that may yourself change.

تیری خودی میں اگر انقلاب ہو پیدا -

عجب نہیں ہے کہ یہ چار سو بدل جائے -
If your Khudi undergoes a complete change, there is every possibility that this may effect the whole atmosphere around you.

وہنی شراب وہنی ہاؤ ہو رہے باقی -

طریق ساقی و رسم کرو بدل جائے -

The wine and its attending inebriety shall remain un-changed but there are certain chances of change in the habit of wine-server and ways of distribution system.

تیری دعا ہے کہ ہو تیری آرزو پوری -

میری دعا ہے تیری آرزو بدل جائے -

You pray for the consumation of your ambition but,
I pray for the sublime development of your ambition.

(4) IN THE FOURTH STANZA, IQBAL expounds his thinking regarding the ephemeral character of the persons and objects. Heaven, Sun, Moon, Alexander, Nadir Shah, are all substance less and as such have faded into insignificance. Only Afghan, as a race, survive. Necessities of life mellow down the thunder of mountains, he tells.

کیا چرخ کجرو کیا مہر کیا ماہ -

سب راہرو شین در ماندہ راہ -

The sun, Moon and Spheres all have lost their destination.

کڑکا سکندر بجلی کی طرح -

تجھ کو خبر ہے اے مرگ نا گاہ -

Alexander took on this world like a thunder but soon he was devoured by the claws of death.

نادر نے لوٹی دلی کی دولت - اک ضرب شمشیر افسانہ کو ناہ۔

King Nadir of Persia plundered the gold of Dehli, but was in turn put to sword by his companions and the whole thing ended. افغان باقی کوہسار باقی الحکم للہ الملک اللہ

The Afghans as a nation, survive the vagaries of the fate. Because this was ordained by the almighty as all the universe belongs to him.

حاجت سے مجبور مردان آزاد کرتی ہے حاجت شیروں کو رو باہ -

Needs of life enslave the free born and turn the tigers into foxes.

محرم خودی سے جس دم ^{میرا} ~~میرا~~ فقر -

تو بھی شہنشاہ میں بھی شہنشاہ -

When self or Khudi get united with the power and potential of FAQR (voluntary disfession) then an individual is converted into a sovereign personality.

قوموں کی تقدیر وہ مرد درویش جس نے نہ ڈھونڈی سلطان کی درگاہ۔

Only that dervesh can lead his nation to glory, who does not bow before the monarchs.

(5) In this fifth part, Iqbal condemns that knowledge which leads only to material benifits. Seeking of knowledge for the sake of only decoration is poisonous. Action must superceed thought. The craftsman and artist by virtue of their art can spring wonders.

یہ مدرسہ یہ کھیل غموش روا رو -

اس عیش فراوان میں ہے ہر لحظہ غم نو -

These schools of mundance philosophies, this hearty
laughters of pleasure seekers and this epicurian mode of life
have nothing but grief at the end.

وہ علم ہلین زہر ہے احرار کے حق میں

چ جس علم کا حاصل ہے جہان میں دو کت جو -

The knowledge and education is poison for the freedom
lowers, which confines its seeker to two loaves of bread.

نادان ادب و فلسفہ کچھ چیز نہیں ہے -

اسباب ہنر کیلئے لازم ہے تگ و دو -

Dont pride yourself in learning philosophy and
literature for their own sake. For achieving real sublimty
of art, practical struggle is a must.

فطرت کے نوامیس پہ غالب ہے ہنر مند -

شام کی مانتے سحر صاحب پر تو -

The struggling artist is master of the nature and its
powers. This nights glitter like mornings.

وہ صاحب فطرت چاہے تو فن کی برکت سے -

شیکے بدن مہر سے شبنم کی طرح سو -

That sublime creator has the potential in his
craft to melt the heart of the Sun into the glittering dew drops.

(6) In this part consisting of 4 couplets, Iqbal through Mehrab Gul touches upon the theme of inventions associated with the modern civilization. He pleads for creativity and ingenuity and advises against blind following and plagiarism of alien cults. He has raised a very vital question in these verses. He always advocated for change and revolution but now he clarifies that change and revolution must not necessarily be associated with plagiarisation of the British modes of developments. The change in the parts of East will land the nations into the lap of Western culture and civilization, which is not progression but retrogression.

جو عالم ایجاد میں ہے صاحب ایجاد -

ہر دور میں کرتا ہے طواف اس کا زمانہ -

This is a world of creativity and he is revered in this world who invents new things. This is a world of competition and more creator runs faster in this sphere, more advanced will he be.

تقلید سے ناکارہ نہ کر اپنی خودی کو -

کر اسکی حفاظت کہ یہ گوشت ہے یگانہ -

By copying and following others, the ingenuity of 'Self' is adversely affected. Protest your Ego or 'Self' because it is a priceless pearl.

اس قوم کو تجدید کا پیغام مبارک -
 ہے جس کے تصور میں فقط ہزم شبانہ -

That nation is worthy of new worlds and new invention, which can burn the midnight oil in research and scholarship.

(7) The Seventh portion of the Mehrab Gul conner in 'Zarbe- Kalim' consisting 20 lines is more like a song written in a melodious tones to shake the forgetful Afghan out of the lethargic slumber imposed on him by the innumerable centuries of ignorance and poverty. This poem is directly addressed to the Afghan, exhorts the Afghans to shrugg off the inertia in this world of change. The world around is fast changing and situation for revolution is ripe. Mehrab Gul asks the Afghan to employ full potential of ~~their~~ being and effectuate the process of 'matamorphosis.' The musical quality of this poem is simply supberb. Iqbal remaining philosophical and intellectual in the preceeding Stangas suddenly bursts into a poetic exuberance. It seems as if a gurgling revulet has appeared in the heart of a parched desert. This in itself is a tribute to Iqbal's poetic genius, which clearly manifects that the great sage can at will turn musical from sheer academic and philosophical.

رومی بدلے شامی بدلے ہندوستان - تو بھی اے فرزند کوہستان اپنی خودی بدل -
اپنی خودی پہچان او غافل افغان

Change has overtaken the world of Turks, Syrians and even the India^m muslims, but you, dweller of mountains, remain mired in the bygone centuries. Identify yourself, awaken your self-respect. O. forgetful Afghan. O. Careless Afghan, search and find the reality of your self
موسم اچھلے پانی وافر مٹی بھی زرخیز اپنی خودی پہچان او غافل افغان

جس نے اپنا کھیت سینچا وہ کیسا رہقان -

The farmer is worthless who does not make use of fine weather, abundant water and alluvial soil. The situation for change is ripe. O. forgetful Afghan, find out secrets of your self, pounce on the opportunity.

اونچی جس کی لہر نہیں وہ کیسا رہقا ہے
اپنی خودی پہچان

او غافل افغان

جسکی ہوائیں تند نہیں وہ کیسا طوفان

O. Forget-ful Afghan-know thyself. You are like a river and a storm but have been diverted of high tides and tempests. Why is this so, invigorate yourself, and turn into a storm.

اپنی خودی پہچان

او غافل افغان -

دھونڈ کے اپنی خاک میں جس نے پایا اپنا آپ
اس بندے کی رہقانی پر سلطانی قربان -

That person is greater than monarchs, who has found out his potential and put it to creative use. Dig out of the dust the gem of your self. O. Forgetful Afghan know thyself.

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تیری بے علمی نے رکھ لی بے علموں کی لاج
 اپنی خودی پہچان
 عالم فاضل بیچ رہے ہیں اپنا دین و ایمان - او غافقان -

O. Yea Afghan, though you are unlettered but this is also blessing in disguise for you because we have seen many scholars selling their honour and faith to the devil. O. forgetful and careless Afghan. discover your self.

(8) In Stanza number eight, Mehrab Gul analyses the approach of petty and low caste birds towards the Eagles. But he consoles himself with the idea that these lowly creatures ~~are~~ instinctively devoid of the pleasures of heavenly lights.

زاغ کہتا ہے نہایت بد نما ہیں تیرے پر -

سپرک کہتی ہے تجھ کو کور چشم و بے ہنر -
 The crow, though ugly itself, throw mud on the eagles.
 The bats too cast asperstions on him and call him undiscerning and uncouth.

لیکن اچھے شہباز مرغان سحرا کے یہ اچھوت
 ہیں فضائے نیلگون کے پیچ و خم سے بے خبر -

But, O. Eagle, dont be offended by the ugly remarks of these outcast birds. They are simply un-aware of the state and status of an Eagle, who becomes a vision himself when he sprawls him ^{his} luminous wings in the skies.

(9) In the ninth Stanza, the poet compares the power of the passionate love with the meanness of Caprice. The modern education has killed the verve and vitality of the young. The real power of knowledge emanates from the company of pious people.

عشق طہیت میں فروماہہ نہیں مثل سوس
پریشیا ز سے ممکن نہیں پردازگی

The love can not stoop low like the greed. The wings of the an eagle can not do the job of a fly.

یوں ہی دشتِ مہلتا کرہ لے سکتے ہیں
کہ نشیمیں یہ سادل چراں شل قفس

The system of the graden can be changed. The nest may be made unbearable for the lark as if it were a cage.

سفرِ آمادہ میں منتظر باندِ چل
یہ لپ کا نڈہ موج کو ہر دائے حرک

He who has an urge to proceed onward, shall never wait for the formal announcement of a journey. He will just start and go on. Can you imagine that waves of the ocean may wait for any formal orders of the movement.

گرچہ کتب کا جواں زندہ نظر آتا ہے
مردہ ہے مانگ کے اراپاے فرنگی کا قفس

The modern youth is dead rom within, though he may seen alive. His whole thoughts system is borrowed from the West.

بہر دس دل کی اور مد نظر ہے تجھ کو
مرد سوسن کی نگاہ غلط انداز ہے بس

If you want to vibrate your heart with song of life, go and sit in the company of pious people. It is only there that salvation of soul lies.

(1) In the 10th: part Mehrab Gul enumerates the qualities of a brave youth. He should possess impeachable character and should be strong and sturdy. In war he may be steel-willed but in the company of friends he should be silk and honey. He may look like an unassuming and poverty-stricken person but in this state, too, he may be more respectable than the Kings.

وہی جوان ہے قبیلے کی آنکھ کا تارا -

شباب جسکا ہے بے داغ ضرب ہے کاری -

That youth is held in high esteem by his people, who bears a spotless character on the one hand and also has the muscle to bend steel with it.

اگر ہو جنگ تو شیران غاب سے بڑھکر -

اگر ہو صلح تو رہتا غزال تا تارے -

In the battle field, he is like a ferocious tiger but on the occasion of peace, he become docile like deer.

عجب نہیں ہے اگر اسکا سوز ہمہ سوز -
کہ نیستان کیلئے بس ہے ایک چنگاری -

The fire of his heart has the potential to set the whole world ablaze in the same way as one spark is enough to burn the whole forest.

خدا نے اس کو دیا ہے شکوہ سلطانی -

کہ اس کے فقر میں ہے حیدری و کراہی -
God Almighty has bestowed on him the majesty of a King. his abandonment of riches speak of the valour of great "ALI" (may god less him)

نگاہ کم سے نہ دیکھ اسکی بے کلامی کو -

یہ بے کلام سرمایہ کلمہ داری

Do not look down upon this illustrious person. He may not be having riches of the world and their attendant glory but even in his poverty he is better than capitalists.

(11) In the part eleven Mehrab Gul advances an optimistic note and assures the fallen heroes that the glory of bygone days can be reclaimed provided we hold our breath and bypass the traps laid by the Western civilization. (1)

جس کے پر تو سے منور رہی تیری شب دوش -

پھر بھی ہو سکتا ہے - روشن وہ چراغ خاموش -

The Lamp that lit our night in the days gone by
can again be lighted up.

مرد بے حوصلہ کرتا ہے زمانے کا گلہ -

بندہ حر کیلئے شتر تقدیر ہے نوش -

A weak person always complains of the world but
a free individual takes the failures of life as his guide
and makes honey out of venom.

نہیں ہنگامہ پیکار کے لائق وہ جوان -

جو ہوا نالہ مرغان سحر سے مد ہوش -

That person is unworthy of combat who frolics with
the music of the morning birds and slips into reverie even
by this small contact with the nature.

مجھکو ڈر ہے کہ ہے طفلانہ طبیعت تیری -

اور غیارِ شین یورپ کے شکر پارہ فروش -

I am very much afraid of your wontonness as it
will land you into complete mire of deceit laid down
specially for you by the West.

(12) In this part Mehrab Gul says that Europe is devoid
of fragrance of life. It is a spiritless body. This mundane
universe is a trap for the non believers but it acts as
a spur for the true Muslims.

لا دینی و لاطینی کس پیچ میں الجھا تو -

دارو ہے ضعیفوں کا لا غالب الا ہو -

Dont indulge in the un-necessary debate of the religion and politics. The down-trodden of the earth can capture this world with the power of faith.

صیاد معانی کو یورپ سے ہے نو میدی -

دلکش ہے فضا لیکن ہے نافہ تمام آہو -

The Scholars and intellectuals have become disillusioned with the West. Its exterior is attractive but its interior is all stinking.

یہ اشک سحر گاہی تقویم خودی مشکل -

The Self (Khudi) derives strength from the steam of tears provided by the supplication of the morning. This tulop prospers near the rivulets.

صیاد ہے کافر نخچیر ہے مومن کا -

یہ دیر کہن یعنی بت خانہ رنگ و بو -

This ephemeral world of frangrance and colour has only the potential to trap the non-believer. For the believer it is only an animal of Load.

اے شمع امیرون کو مسجد سے نکلوا دے -

ہے ان کی نمازون سے محراب ترش آبرو -

O. Sheikh, turn every rich and opulent out of the precincts of the mosque, because their pseudo-prayers have made them unacceptable and unwelcome in the mosques.

(13) In this portion Mehrab Gul comments on the state of changing world. The youth are throbbing with revolutionary zeal and a change seems imminent. He ridicules the ritual-oriented approach of the religious-scholar and exhorts him to land yourself in the mid of fray. Self or Khudi shall never receive any strength or sustenance from the monastries because * they have outlived their utility.

مجھ کو یہ دنیا نظر آتی ہے دگر کون -

معلوم نہیں دیکھتی ہے تیری نظر کہا -

This world seem to me to undergo a big change.
This is visible to me but I dont know whether it is the same to you.

ہر سینے میں ایک صبح قیامت ہے نمودار -

افکار جوانوں کے ہوشے زیر و زبر کیا -

Every chest is bursting with nation of
revolution. The youth is alive and achange is visible.

کر سکتی ہے بے معرکہ جینے کی طاقت -

اے پیر حرم تیری مناجات سحر کیا -

Life is struggle and without struggle progress and development is un-thinkable. O. religious monopolist, your hymns and supplications are no substitute for the struggle.

ممکن نہیں تخلیق خودی خائتہوں سے -

اک شعلہ نم خوردہ سے ٹوٹے کا شہر کیا -

The empty shrines and monastries have lost

relevance to 'KHUDI'. This used catridge (~~West~~ Flame) shall render no good in this field.

(14) In this stanza Mehrab Gul throws light on some aspects of true love (ISHQ). Love seeks the company of courage and power. This power and strength is provided by the rugged life of mountains.

بے جرات رندانہ ہر عشق ہے روپاشی -

بازو ہے قوی جسکا وہ عشق یدالہی -

A man devoid of courage and power has no right to be a lover. A love without the backing of Courage is all deceit. A love substantiated with power is godliness.

جو سختی منزل کو سامان سفر سمجھے -

Gone are those travellers ^{انہیں} ^{آسانی} ^{نا پید} ^{ہے} ^{وہ} ^{راہی} ^{راہی} who considered the travails

of journey as the reward of journey. Life full of ease has ~~been~~ ceased to create such a being.

وحشت سمجھ اسکو اے مردک میدانى -
 کہسار کى خلوت هے تعليم خود آگاهى -

O. Yea dweller of plains take not this as offense
 If I tell you that life in mountains is a must for self
 education and self-discovery.

دنیا روایاتى عقبى هے مناجاتى -
 در باز دو عالم را ابن است شهشاهى -

The life here and life here-after has been torn
 asunder by the artificial modes of developments. If you want
 to become a real ruler, strive to unite both the worlds.

(15) In this Stanza Mehrab Gul tells about the
 conscience of man. The nature of the self respecting human
 being derives sustenance from the difficulties of life. It is
 the inner self which determines the greatness of man.

آدم کا ضمير اسكى حقيقت پہ هے شاد -
 مشکل نهين اے سالک ره علم فقيرى -

The inner self determines the destination of a man.
 If will is there way in there.

فولاد كهان رشتا هے شمشير كے لائق -
 پيدا هو اگر اسكى طبيعت مين حريرى -

Only that steel has the potential to be forged into
 a sword, which is devoid of softness of silk.

خود دار نہ ہو فقر تو ہے قہر الہی -
 ہو صاحب غیرت تو ہے تمہید امیری -

If 'Faqr' is devoid of self-respect it is worthless.
 If it has the salt of 'Ego' in it then it is glory.

افرنک ز خود بے خبرت کرد و گرنہ -
 اے بندہ مومن تو ہشیبی تو نژیی -

The Western Civilization has divested you of your
 self discovery, otherwise you possessed the qualities of
 godliness.

(16) In this Stanza Mehrab Gul cautions the Muslims
 against the hazards of provincialism and regionalism. Men
 of quality are never found complaining about life and its
 failures. The true believer can bring about revolution in
 this world. He prays to the God to bestow glory and
 prosperity on the people of the East and more particularly
 of Afghanistan.

قومون کیلئے موت ہے مرکز سے جدائی -

ہو صاحب مرکز تو خودی کیا ہے خدائی -

Those nations who shun unification, shall never
 prosper. If they are united, they attain godly qualities.

جو فقر ہوا تلخی روان کا گلہ مند -

اس فقر میں باقی ہے ابھی بوئے گدائی -

The 'Faqr' which complains of the deprivation of life
 is lacking in depth.

اس دور میں بھی مرد خدا کو ہے مہسور -

جو معجزہ بہت کو بنا سکتا ہے راسی -

A godly person even today has the potential to work miracles and turn a speck into a hill with the power of his virtues.

در معرکہ ہے سوز تو ذوق متوان یافت -

اے بھدہ موسیٰ تو کجائی؟ تو کجائی -

In the battle field there is neither fire nor will to fight. Where have you gone O. godly person.? Where are you?

خوشید سرا پردہ مشرق سے گل کر -

پہنا میرے کہسار کو ملیوں جنازی -

O. Sun, Come out of your eastern veil and emblazon the mountains of my land with crimson beauty.

(17) In the seventeenth stanza of the poem Behrab Gul lauds the qualities of a man with strong and convictions.

Nature from time to time produces men of great stature, who have the capacity to imprint their own destiny on the face of universe.

آگ اسکی پشت پر دیتی ہے برنا و پیر کو -

لاکھوں میں ایک بھی ہو اگر صاحب یقین -

One among the millions has the potential to set

ablaze young and old provided that one has firm Faith and commitment.

ہوتا ہے کوہِ رشت میں پیدا کبھی کبھی -

وہ مرد جس کا فقر خُزف کو کرے نکین -

In mountains and deserts sometimes is born that
great personality who transforms stones into gems.

تو اپنی سر نوشت اب اپنے قلم سے لکھ -

خالی رکھی ہے خامۂ حق نے تیری جبین -

You have been destined to write your own destiny
with your own hands and this is why God has left sheet of
your 'FATE' blank.

یہ نیلگون فضا جسے کہتے ہیں آسمان -

ہمت ہو پر کشا تو حقیقت میں کچھ نہیں -

This azure wast expanse^a which is called sky,
is nothing for those who have wings and will to fly.

بالائے سر رہے تو ہے نام اسکا آسمان -

زیر پر اٹیا تو یہی آسمان زمین -

When it is above us, it is sky,
When it is brought under our wings, it is like earth below

(18) In Stanza eighteenth, Mehrab Gul delivers a warning to his fellow tribesmen through an advice of Afghan King Sher Shah Suri, who disrupted the Moghul rule by defeating Humayun, son of Babur. Sher Shah tenders his advice to the tribesmen to eschew their tribal identities in favour of a unified nation, that is Afghans Nationalism.

یہ نذالہ خوب کہا ہے شیر شاہ سوری نے -

- کہ امتیاز قبائل تمام تر خواری

Sher Shah suri has explained the hazards of disunity of avrious tribes, which has caused disgrace to the Afghan nation.

عزیز ہے انہیں نام وزیری و محسود -

- ابھی یہ خلعت افغانیت سے ہیں عاری -

They are fond of their different smaller identities (Wazir/Masood) and are as yet not aware of the priviliges of getting united into one great Afghan nation.

ہزار پارہ ہے کہسار کی سلمانی -

- کہ ہر قبیلہ ہے اپنے پتوں کا زنا ری -

Islam in the mountain-land of Afghanistan

is fragmented into hundred pieces because all the tribes worship their tribal customs.

وہی حرم وہی اعتبار لات و منات -

خدا نصیب کرے کرے تجھ کو ضرورت کاری -

They worship their rites and rituals like gods.

I pray that the same old power is restored to them.

(19) In this Stanza the poet of the East through Mehrab Gul Afgh. advises the youth of his nation to beware of the hazards of modern civilization. He cautions them that in modern education lies your salvation as well as destruction if you are not alert and do not possess the true spirit of Islam. Mehrab Gul laments that he had remained un-heard because he is a humble commoner while his leaders who are powerful Maliks and Khans, who look down upon the poor, are respected.

نگاہ وہ نہیں جو سرخ و زرد پہچانے -

نگاہ وہ ہے کہ محتاج مہر و ماہ نہیں -

The test of sight is not that is can tell red from yellow but true sight is that sight which does not require the light of the sun or moon to behold things. True sight can even see in the darkness.

فرنگ سے بہت آئے ہے منزل مومن -

قدم اٹھا یہ مقام انتہائے راہ نہیں -

Walk past the West as West is not your goal.

Go forward as the progress and prosperity of the West is not final and lasting.

کھلے ہیں سب کیلئے غریبوں کے میخانے -

علوم تازہ کی سرمستیاں گناہ نہیں -

Knowledge belongs neither to East, nor West.

Seek Western knowledge and enjoy it.

اسی سرور میں پوشیدہ موت بھی ہے تیری -

ترے بدن میں اگر سوز لا الّا نہیں -

But your death is also encapsuled in this knowledge.

If you dont possess the redeeming feature of truth and faith in oneness of GOD.

سنیں گے میری صدا خانزادہ گان کبیر -

کلیم پوش ہوں میں صاحب کلاہ نہیں -

The Khans and their sons shall not listen to the advice of a humble Commoner. I am in tattered rags and have no crown on my head, and hence will go un-heard.

(2) In last Stanza, Mehrab Gul in the words of Iqbal sums up the story and impresses upon the readers that for realization of high ideals submission to the rigours of life is a must. It is only the rugged dweller of mountains or deserts who has the courage to stand up against the heavy odd. Modern Education imparted in schools may be of some help in affairs mundane but for rising to the pinnacles of Islamic heights like caliph Umer (may God BPUH) or Salman Farsi, one has to listen to the music of the mountains and deserts.

فطرت کے مقاصد کی کرتا ہے نگہبانی -

یا بندہ سحرائی یا مرد کوهستانی -

The Person who has been trained and brought up in the physical roughness of mountains or deserts, has the potential to lead the nations.

دنیا میں ~~میں~~ محاسب ہے تہذیب فسوں گر کا -

ہے اس کی فقیہی میں سرمایہ سلطانی -

He is the person who can stand up against the evils of the modern civilization. His material disadvantage is better than coffers of the Kings.

یہ حسن و لطافت کیوں - وہ قوت و شوکت کیوں -

- بلبل چمنستانی شہباز بیابانی

The dweller of the high-land is beauty and power both. He chirps like ^{an} and lark and stricks like a hawk.

- اے شیخ بہت اچھی مکتب کی فضا لیکن -
 بنتی ہے بیابان میں فاروقی و سلمانی -

O. wordly-wise sheikh, your school may be
 having many qualities but persobalities like Caliph
 Umar and Salman Farsi are born and brought up in deserts.

- صدیوں میں کہیں پیدا ہوتا ہے حریت اسکا -
 تلوار ہے تیزی میں صہبائے سلمانی -

In centuries such a great person is born
 whose character and personality are like the
 sharpened Swords.

-
- 1) Zarbe Kalim By Iqbal
 2) Khutbate Iqbal.

P- 1179
 P- 641

The 'Mehrab Gul' corner of Zarbe- Kalim is important in many ways for understanding the love, care and concern of Iqbal for the Afghans. The qualities of Afghans ⁴enumerated earlier and scattered all over the writings of Iqbal have cumulatively been given physical existence in the shape of Mehrab Gul, who is neither Khattak, nor Afridi, Mohmand, Wazir, Mahsood or Yousafzai, but a pure and unclassified Afghan and Pathan. A highland dweller, a simple, austere and brave Afghan who could be taken for a model of the individual which Iqbal visualised poetically. Mehrab Gul is the embodiment of all that is cherished by Iqbal. Composed^o at the end of Iqbal's life and poetic career it is the gist and juice of his thinking about the issue of Afghans and Afghanistan.

Iqbal had always considered Afghans and Afghanistan to be free and independent. It was un-imaginable for Iqbal to consider that Afghan land and people could ever be subjugated. History for him had borne it out. From the time immemorial the rocky terrain overlooking the sub-continent had been the seat of kings and rulers. Mighty armies and ruling dynasties issued forth from this Asian heartland. It was ^anursery and theatre of many a war and combat. Iqbal living in a subjugated and colonised India almost nostalgically,

looked forward to this land and people as the saviours of Islam and Muslim India. Iqbal's immediate problem in India and the world over was how to combat the deceitful manoeuvring of the British colonizers who donning the commercial and reformist garb, fleeced the hapless colonized populations not ~~only~~ in the economic field but also bled them white of their honour and self respect. Iqbal abhorred this game from the core of his heart and this made him anti-British through and through. Iqbal knew that the colonists had stolen a march on the Muslims in the fields of science, technology, education, economics and politics. They had won the psychological war too. The Muslims world over had been mesmerised into a permanent state of inferiority complex, which had blunted the creative verve and confident ingenuity in them. Iqbal throughout his life kept on reminding the Muslims to cast off this artificial notion of their being inferior 'non entity' and face the challenge of self-realization squarely. It is for this purpose that he propounded his theory of 'KHUDI' or Self-exaltation. He was aware ~~of~~ that all the Muslim lands and people, except a very few small pockets, had been conquered by the onslaught of the British imperialism. This was why ^{he} ~~prided~~ in the independent status of Afghanistan as ^a priceless objective.

Non-democratic monarchical mode of rulership was acceptable to him without reservation against the detestable face of colonized democracy. Colonialism influenced Iqbal, thinking so much that he, to a great extent, became averse to the very idea of democracy and liberty advanced by the perpetrators of pseudo democracy.

Iqbal knew very well that the battle for regaining the lost ground and glory was along drawn out one. The short cut, if any, towards this goal lay only in sustaining, boosting and protecting whatever was left intact, in Muslims. It is in this context that he is found catching at a straw, sometimes yearning for making Tehran as the Geneva of the East or, even, defending the politics of Europe's Muslim sickman. He does not hesitate to welcome the abolishment of that Ottoman Caliphate provided a semblance of independence is allowed to operate over there. It is exactly in this very context that he is found clinging to the apparel of Afghan Kings, Amanullah, Nadir Shah and Zahir Shah. He had compromised himself with the notion that let the fools contest the question of forms of Government. If the Government remained in the hands of Muslims in their own territory, well and good.

Monarchy and democracy will be taken care of later. Afghans, he knew, were backward, uncouth, unsettered and as such no match for the Western might but still he cherished the hope that this meagre flicker given the intrinsic power of

Islam had the potential to blossom into a gusty flame. So Iqbal clung to the Afghans to the last. He had unwavering faith in their qualities and had pinned his hopes on them to the effect that one day they will rise and liberate Muslim lands from the non-believers. He knew very well that these freedom loving people had always fought chivalrously for the protection of their honour, identity and freedom. With imperial Tsardom on the one hand and British colonial might on the other and sandwiched in between, the tiny Afghan heartland had all along fought its battle of survival in the most dignified manner. None could ever cow them into submission though it was tried by every one.

Iqbal held the view that in the present world, power wedded to the force of faith could emerge as a bulwark against the onslaught of the mighty civilizations riding on the crest of their un-challenged victories. The Afghans, for Iqbal, were the only people extant and available at the neighbourly distance and also linked by numerous ties of contiguity^u and faith with the Muslims of India, who could be strengthened into a formidable force which could be relied upon by the Indian Muslims. This is why Iqbal lionizes them, sometimes out of their proportion and through this technique not only he strove to inflame the Afghans into combat - readiness but also presented them as a formidable commodity before the British power brokers.

Iqbal coaxes and cajoles the Afghans to stick to their guns and not be taken in by the glamorous prosperity of the West as it was just a hoax and illusion. The civilization erected on the shoulders of inhuman exploitation is^a house of Cards and prone to fall at any moment. Islam is the panacea of all our ills. We should follow and present that 'Islam' which is real and which in itself is a power. With this force at its command the Muslim nation will ride over the challenges of the modern age. But the first condition for the attainment of this magic is none other than this that we have to keep ourselves pure and austere, simple and self-respecting shunning all love for lucre. The mountain is more of a symbol than of territory. Its inaccessibility and non pollution signifies the cradle of humanity, nearness to GOD and enjoyment of the fruits of nature.

In the ideal territory of rocky curves, resides the un-corrupted ideal being of Iqbal's imagination, Mehrab Gul Afghan, who is not^{an} individual but a representative of his nation-fearless, fighting fit and throbbing with unadulterated love of original Islam. Iqbal delivers his ~~ex~~ coherent message of Unity, strength and discipline through the personality of Mehrab Gul's. Mehrab Gul's speaking to Afghans is like Iqbal's talking to Afghans or more specifically of an Afghan talking to Afghans.

Iqbal in this poetic composition has impersonated as one of the Afghans, and the result is a kind of poetic soliloquy packed with the intellectual ideas that Iqbal's mind had come to encompass at the end of a fruitful academic career. The ideas expressed in this 20 - Stanza poem may be summed up as follows:-

- 1) Love your land and country and struggle for independence at all costs.
- 2) Rid yourself of the colonial subjugation.
- 3) Accept poverty and reject prosperity at the cost of your honour and freedom.
- 4) With the power of 'Ego' or Khudi, God's love can be secured, and a revolution can be brought about.
- 5) All the earthly possessions are transitory, only GOD and His will shall prevail.
- 6) Khudi wedded to the quality of Self abnegation result in grand success.
- 7) Keep yourself away from begging.
- 8) Seek knowledge for the sake of knowledge and do not commercialise knowledge. Real knowledge has the power to conquer nature.
- 9) Science, technology reigns and inventions are being made. Nations oblivious of this fact lag behind.
- 10) Care not for the criticism of the small people. Take off to the great heights.
- 11) Caprice and selfishness spoil the taste of life. Love can heal the wounds.

- 12) Colonial Education causes death unto spirit.
- 13) Be bitter to your enemies and friendly to your own people.
- 14) The lost glory can be reclaimed provided the machinations of the British imperialism are averted.
- 15) Western civilization seems bright from outside but it is dark and black from within..
- 16) Poor people are the true lovers of Islam while the rich pay only lip service.
- 17) & Donot worship the wordly pleasures.
- 18) Mulla is working for maintaining the status quo.
- 19) Revolution is in the ofting. But change will come through action and not supplications which Mulla teaches to do.
- 20) Ego, (Khudi) gets rusted in the monastery and seclusion.
- 21) Loave demands power and power and strength can only be nourished in the pure atmosphere of mountains.
- 22) Sacrèfice is a must for achieving any goal.
- 23) Western civilization has driven a wedge between the growth of Khudi and the man.
- 24) Remain associated with the centre (Islam).
- 25) The Khudi which complains of difficulties is hypocrisy.
- 26) Achievement of the past glory is possible in this world also.
- 27) A man full of commitment is like a fire.

- 29) From the womb of time, great men always emerge.
- 30) Shun tribal and dissiparious tendencies.
- 31) Love of Gold had devastated the pgyche of the Muslims and more particularly of Afghans.
- 32) Walk past the West. Seek modern knowledge because in it lies your life and your death.
- 33) The rich will not care for the unity of the Afghans. Only the poor will listen.
- 34) Afghan has survived many trials and is a permanent factor in the affairs of the world. He has the blessing of GOD as well.
- 35) Sink all petty differances and grow into a united Afghan Nation.
- 36) The real Islam is either available in inaccessable mountains or in the scorching deserts.
- 37) Islam is your life and death. Hold Islam seek knowledge, get united and you are the ruler of the world.

There are so many similarities between Iqbal and Khushhal's thoughts that in most cases all of Iqbal's poetry can be quoted by way of comparison as evidence in support of Khushhal's poetic composition. Had Khushhal been translated in Urdu or English or Iqbal had any chance of studying him in entirety, his detractors would have certainly accused him of blatant plagiarism.

But his whole academic knowledge of Khushhal was confined to Raverty's limited translations. Iqbal spells Khattak in Urdu as (*Khat*) which clearly shows that he was not able to read the Urdu rendering of his verses and anything written about it, in a language other than English.

Iqbal, while, delivering his historic address of 1930, focussed his attention on the Pathans residing on this side of Duran line. Although he loved all Afghans and Pathans without the geographic consideration in political and geopolitic sense he spoke for the Pathan areas which now form part of Pakistan. It was strange coincidence that Khushhal Khan, though living at a time when India included the present parts of Afghanistan, spoke and fought more or less for the areas that now are included in N.W.F.P. Both Khushhal and Iqbal were great scholars, poets and intellectuals of the first order who fought relentlessly for the cause of their people. There is no question of Iqbal's being not an original writer but in the field of letters and literature naturally one is influenced by the thoughts and writings of other. Iqbal was certainly influenced by Khushhal's thoughts but is was not to such an extent as we now find in their comparisons. This comparison reveals as if Khushhal has been born again in nineteenth century. If we were to believe the theory of transformation of soul, we would safely have said that Khushhal's Spirit has found a new abode in Iqbal.

If Khushhal had lived in our days he would have wielded his pen as a sword as ~~did~~ Iqbal because in the modern post-industrial revolution era, pen has taken the place of the sword. In poetry, press and parliment Iqbal made use of pen with full force. In our poetic traditions when such striking similarity bordering on identity appears in two different people of different climes and languages, it is called "TWARUD" (توارود) which means ~~two~~ people saying one thing without having copied one abother. This "TAWARUD" is more often than not found in very limited areas of operation or creation such as verse, a paragraph or a chapter but never has it happened that the whole thought process, psychological approach, mode of expression and character of audience bear so striking an identity as is found between Iqbal and Khushhal. This quality and quantity of un-believable and unprecedented TAWARUD had something of metaphysical bearing, a spiritual transmigration, seem to plug the centuries passed in between. Towards the end of his life, Khushhal being aware of his poetic ~~x~~ talents and vision of greatness cries out.

" After my death neither will ^{there} ~~later~~ be a
soldier like me nor will there be a
self respecting and honourable person of
my stature. What to speak of Khattaks, in whole
of Afghan race, there will be none like me." (1)

How prophetic were these words. Khushhal was echoing the words which Iqbal was taken to repeat.

سرور رفته باز آید کہ ناید -
 نسیم از حجاز آید کہ ناید -
 سر آمد روزگارایی فقیرے -
 دگر دانائے راز آید کہ ناید -

Bygone music will ever be heard again. The breeze from Arabia will ever flow again. The job assigned to this dervesh has been accomplished, whether or not such a sage will come again."

Iqbal laments that due to his being out-spoken every body is against him.

" Friends and foes are disspleased with me because I can not call poison as honey. "

اپنے بھی خفا مجھ سے بیگانے بھی شین ناخوش -
 میں زہریلا ہل کو کہتی کر نہ سکا قد -
 Khushhal had the following to say to this effect.

" In my village, there is no one who is my friend.

My only fault is that I say the fruth and nothing else.

A common denomination between the two great poets was Islam and love of Islam. Both had drunk deep from the fountains of Islamic knowledge. Poetry and thinking of both are ^{ee} steeped in the ever shining light of the Islamic Spirit. The Pathan code of life is nothing ^{but} Islam in its entirety. ~~and~~, Then as now, no Pathan or Afghan is out of the pale of Islam. What is called Pashto is equivalent to Islam and Islam is nothing else what is not 'Pashto' for the real and self respecting Pakhtuns. Iqbal was the poet of Islam and this is why Pashto code of conduct and life became so dear to him. Iqbal's immediate and almost total identification of himself with Khushhal is a clear proof of this phenomenon. Pathans and Afghans are Islam-loving, freedom-loving and self-respecting and this is what Iqbal's ideal human being was designed to be.

Both Iqbal and Khushhal were of the view that without attainment *and* use of force no system can take roots. Khushhal says:-

" For restoration of ~~peace~~ and management of State, either one has to rest assured of GOD's help or wield a ~~power~~ powerful ~~xx~~ sword. " (1)

Iqbal in his own philosophical way emphasises the importance of power. He says.

روشنی کے قافلوں سے ٹوٹا نہ برہمن کا ظلم -
 عصا نہ ہو تو کلیمی ہے کار بی بنیاد -

(The fast of the Hindu could not shatter the system of Brahman. For even a Prophet, use of force is of utmost importance)

Khushhal held the view that it is only the brave and courageous person who can place a turban on his head. The meek and coward has no cheek to think of a turban. He cited the example of Eagle in comparison to an ordinary crow. Iqbal repeats almost the same thing in almost identical words.

برہمنہ سر ہے تو عزم بلند پیدا کر -
 جہاں فقط سر شاہین کے واسطے ہے کلاہ -

If you are poor and resourceless person, entertain no high ideals. Because only the Eagle has the right to have a cap on its head. Force, power and might only lend your poverty a samblance of respectability.

Khushhal held the view that the leader of a nation should be a man of many parts. He enumerates the qualifites of a Leader as follows:-

1. should be brave and strong.
2. A Wielder of sword.
3. Stea^d-fast and consistent.
4. Hospitable and generous.
5. Free from deceit and fraud.
6. Has high ideals and does not stoop low.
7. Should shun the company of despots. (1) -----

Iqbal held almost similar views about the characteristics of a true Leader.

بلند
نگاہ سخن دلنواز جان پر سوز
یہی ہے رخت سفر میر کاروان کیلئے۔
فتنہ ہے ملت بیضا کو امامت اسکی ۔
جو مسلمان کو سلاطین کا پرستار کرے ۔
خوشا قافلہ جس کے اہر کی ہے متاع۔
تخیل ملکوتی و جزیہ ہائے بلند ۔

A Leader should have high ideals and courage to stand up against heavy odds. He should be anti-imperialist, soft spoken and full of internal fire. Khushal and Iqbal both held the view that a true Muslim(Momin) should be aggressive towards his enemies but for his friends he should be as soft as silk. Khushhal says in Pashto that:-

- 1) For your enemies turn into a stone but for your friends turn your self into Wax.
- 2) For the wrong doer act like the claw of an eagle but for the virtuous reduce yourself to the state of pigeon. (1)

Iqbal versified the same feeling in the following couplets:-

ہو حلقہٴ یاران تو بریشم کی طرح نرم
رزم حق و باطل ہو تو فولاد ہے مرہم ۔
جس سے جگر و لالہ میں شمشک وہ شبنم ۔
دریاؤں کے دل جس سے دھل جائیں وہ طوفان ۔

In the company of friends look like a skein of silk but when you enter the battle ground transform yourself into steel. Also at times you should be cold and placid like dew drops on the petals of flowers but when it is time for action, you should become a tempest and cyclone.

About justice and duties of a Muslim, both held similar views. Khushal says, make haste when you are called upon to restore justice and glory of Islam. Iqbal also persuades his ideal Muslim to get ready for the restoration of justice and peace in the world. You will be asked to spread the practical message of Islam in the fields of social and political justice.

سچ پھر پڑھ صداقت کا عدالت کا شجاعت کا -

- لیا جائیگا تجھ سے کام دنیا کی امامت کا

Both of them held in high esteem those persons who fought heroically in the battle-field and achieved the supreme status of a martyr. A true Muslim always loves to be martyred. Khushhal phrases his views in the following words:-

- a) Always steal a march on others to achieve martyrdom.
- b) Embrace martyrdom so that you may make yourself a subject of folk-lore.

- c) That death is acceptable which one encounters in a fray of tough resistance.
- d) These moments are lovable when clash of swords produces a lightening effect. (1)

Iqbal gives vent to his feelings in the following verses:-

- شہادت ہے مطلوب و مقصود مومن -
 نہ مال غنیمت نہ کشور کشائی -
- قبضے میں یہ تلوار بھی آ جائے تو مومن -
 یا خالد جانباز ہے یا حیدر کرار -
- وہی ہے بندہ حر جسکی ضرب ہے کاری -
 نہ وہ کہ حرب ہے جسکی تمام عیاری -
- میں تجھ کو بتاتا ہوں تقدیر امم کیا ہے -
 شمشیر و سنان اول طاوس و رباب آخر -

Mortyredom is the ultimate aim of a true Muslim. He is neither after the spoils of the war nor extension of his frontiers. The sword of bravery turns an individual into a Khalid or a Haider Karrar(God be pleased with them). That freedom fighter is strong who has muscles of steel. Only those nations rule over this world, who hold ~~se~~ sword and spear higher than the instruments of music.

With regard to slavery and independence Iqbal and Khushhal held similar views. Both had been fighting for the liberation of their lands from the despotic bondage of the alien rulers. Khushhal clashed with the Moghul empire of his time while Iqbal had to take on the British colonilism.

Khushhal's views about bondage and freedom can be summed up as follows:-

- i) No virtue in the world is better than the virtue of freedom.
- ii) Service of another man is slavery.
- iii) Poverty with freedom is acceptable and riches with slavery not acceptable.
- iv) Only men with extra ordinary qualities are chained. No body tames a jackal.

Iqbal explains the characteristics of freedom and slavery in the following verses:-

- ۱- شریک غلاموں کو کر نہیں سکتے -
خریدتے ہیں فقط ان کا جوہر ادراک -
- ۲- آزادی کا ایک ایک لمحہ ہے بہتر -
غلامی کی حیات جاوداں سے -
- ۳- بھروسہ کر نہیں سکتے غلاموں کی بصیرت پر -
کہ دنیا میں نقط مردانہ کی آنکھ ہے بینا -

The slaves have no say in the affairs of the state. they are a purchaseable commodity and the rulers just buy them. One moment of freedom is many times better than the eternal life of slavery. The slaves are like blind men. It is only the free men who claim to have vision.

In Iqbal's poetry we find the description of an ideal human being who is armed with the powers of Khudi or Ego and has the capability to effect a revolution. Iqbal's works are replete with the mention of that ideal being. The ideal man of Iqbal, inter alia, possesses the following qualities:-

افراد کے ہاتھوں میں ہے اقوام کی تقدیر -

ہر فرد ہے ملت کے مقدر کا ستارہ -

ہاتھ ہے اللہ کا بندہ مومن کا ہاتھ -

غالب و کار آفرین کار کشا کار ساز -

دو نیم انکی ٹھوکر سے صحرا و دریا -

سمٹ کر پہاڑوں ان کی ہیبت سے رائی -

The ideal human being with the force of character, attains such a status that he comes closer to God, Almighty. Everything is done by God himself, man is only HIS ~~an~~ agent. He becomes so powerful that mountains are crushed under his feet. Power, piety, force and forgiveness are welded together to create an ideal Muslim.

Khush~~hal~~ too like Iqbal idealises the being of a perfect human. According to him such a being should be the embodiment of the following traits:-

- 1) Should be truthful, Self respecting and worshiper of his Ego.
- 2) Should be Stead-fast and consistent.
- 3) Should be God fearing and pious.
- 4) Should be forgiving and forgetting.
- 5) Should be powerful and mighty.
- 6) Should be auster~~e~~ and simple. (1)

About the~~xx~~ destiny of man and the Status of the universe both held views similar to one abother. Iqbal believed that besides our planet, there were many others which were hidden from our view. These worlds await the arrival of man, an ideal man.

قناعت نہ کر عالم رنگ و بو پر -

چمن اور بھی آشیان اور بھی ہیں -

شب
اسی روز/میں الجھ کر تہ رہ جا -

Khushhal says the same thing in his own way. In his verses on the subject he says that man is the supreme Leader of the universe. He tells him ~~not~~ to confine himself to this world alone because there are other planets and spheres for his consumption. Look not only out-ward but also inward and he will see every thing. He says at another place that sun, moon, stars are the banners of man. The stars serve as the ~~xx~~ flowers of embroidery on the skirts of his tent that is made of heavens. The world hereafter is also for the service of mankind. If he realise the depth of his 'SELF' or Ego, he will come to know that he is seated on a great throne. His status is higher than the angels. But when he becomes servant of the material urges, a begger and non-entity. Iqbal also realises this as downfall of man. He, like ~~x~~ Khushhal, ^{warns against} ~~forbids~~ ^{of} this world. (1)

یہ عالم یہ بت خانہ چشم و گوش -

جہان زندگی ہے فقط خورد و نوش -

Both Khushhal and Iqbal were of the view that love of property and lust for lucre are the banes that afflict the lives of the human beings and turn them into beasts. Iqbal even marks differentiation between a believer and an infidel on this score.

کافر کی پہچان کہ آفاق میں گم ہے۔۔۔۔۔
 مومن کی یہ پہچان کہ گم اس میں ہے آفاق۔
 مرد درویش کا سرمایہ ہے آزادی و مرگ۔۔۔
 ہے کسی اور کی خاطر یہ صاب زو و سیم۔
 خودی کو نہ دے سیم و زو کے عوض۔۔۔
 نہیں شعلہ دیتے شور کے عوض۔۔۔۔۔

For Iqbal a true believer would be that person who holds his self-respect above all other things. For Khushhal too, that person is detestable who amasses wealth but loses his honour and strength.

Both Iqbal and Khushhal prescribed self-reliance for the spiritual and intellectual strength of man. Khushhal says that good not earned by you shall turn you into a coward fox. The lion does not go for the corpses of the animals which is the habit of dogs, wolves and Jackals. Khushhal says that begging is a curse and one should not beg for one's life even. One who is not greedy and capricious can stare into the eyes of the despots. (1) He who declines the offers of Kings, is himself a King. Iqbal expresses his feeling with regard to this subject in the following verses.

خودی کے نگہبان کو ہے زہرِ تاب۔
 وہ نان جس سے جاتی رہے اسکی آب۔

مرا از شکستن چنان عار ناید -

کہ از دیگران خواستن مومیائی -

The remedy against the obsessive human ambition and caprice for Iqbal and Khushhal lies in contentment alone. About contentment Khushhal says:-

- 1) He who is contented, is the master of his destiny.
- 2) He who reposes confidence and relies on Him shall always remain happy.
- 3) Contentment is a sword which ushers in victories.
- 4) Death is better than begging. (1)

Iqbal's poetry is replete with his views about contentment. The ideal person must possess the quality of 'FAQR' which does not signify poverty or penury but it is a sort of voluntary dispossession and abandonment or rather state of resignation with regard to wordly riches and powers. This FAQR or contentment for Iqbal is a self-mastery.

اپنے رازق کو نہ پہچانے تو محتاج ملوک -

اور پہچانے تو ہمیں تیرے گدا دارو عجم -

نہ ڈھونڈ اس چیز کو تہزیب حاضر کی تجلی میں -

کہ پایا میں نے استغنا میں معراجِ سلطانی -

مانگنے والا گدا ہے صدقہ مانگے یا خراج - کوئی مانگے پیر و سلطان سب گدا -

Both of them were against the materialistic approach towards life. They felt the importance of material world but were averse to the idea of worshipping it. Man is not the servant of gold and money. He is the master of riches and he should behave like one with regard to the material goods. Iqbal expressed his feelings about the corporal and material pleasures as against the blessings of knowledge in the following words:-

وہ علم نہیں ہے زہر ہے احرار کے حق میں -

جس علم کا حاصل ہے - جہان میں روکتا جو -

That knowledge is a poison for the free people which results only in the procurement of two loaves of bread. If you employ the knowledge for your material gains, it is as if you are employing an enemy but when it is used for the Spiritual refinement it becomes an instrument of love and friendship.

Both Khushhal and Iqbal did not believe in any sort of superstition. The astrological forecastings, superstitions make-believe calculations were alien to them. They believed in the supremacy of effort and struggle, and sooth-saying and foretelling of fortune or fate were things of ridicule in their scheme of things. To them man was the creator and author of his own destiny. To them believing in such illusory thing was tantamount to lack of confidence in one's self and reliance of GOD, Almighty, the creator of universe. (1)

Khushhal in his verses says that:-

- 1) The person, who has confidence in himself and reliance on God, never believes in dreams and mirages.
- 2) It is absolutely wrong to believe that our profit and loss lies in the movement of stars.
- 3) Death only comes when it has to come.
- 4) Against all eventualities one must stand up with his sword in hand.
- 5) For the enterprising the world is vast and promising but for the domoralised and spiritually dead, the world is close and limited.

In comparison with above observation, Iqbal's optimistic and struggle-oriented poetry contains the following similar points:-

- ۱- ستارے میں ہے نہ گردشِ افلاک میں ہے۔
تیری تقدیر میری نالہ بیباک میں ہے۔
- ۲- ستارہ کیا میری تقدیر کی خبر دیگا۔
وہ خود فراخیِ افلاک میں ہے خوار و زبون۔
- ۳- مہ و انجم کا محاسب ہے قلندر۔
ایام کا مرکب نہیں راکب ہے قلندر۔
- ۴- جرأت ہے نمو کی تو فضا تنگ نہیں ہے۔
اے مردِ خدا ملکِ خدا تنگ نہیں ہے۔

It is neither in the stars nor in the movement of spheres that the destiny of a Muslim lies. It lies in my revolutionary poet

The star is incapable of telling me about my fate. It is itself confused and bewildered in the vastness of the skies.

The true Muslim has the capacity to take to task the sun and moon. He is not a servant of the time but master rider of the horse of time. For those who have the potential to ride and race, world of God is vast and large.

In the verses of Khushhal and Iqbal sometimes such striking similarities are found that one is bewildered. It seems unbelievable that ~~two~~ persons could have thought and expressed themselves in so identical a manner. There is a very famous and frequently quoted couplet of Iqbal, in which ~~he~~ declares that if a person becomes servant of God alone in that case he is saved from the subservience of all other gods and deities. One bowing before God, saves one thousand bowings before others:-

وہ ایک سجدہ جسے تو گران سمجھتا ہے۔
 ہزار سجدے سے آدمی کو دلاتا ہے نجات -

Khushhal had said the same thing in as many words two hundred years earlier. He said:-

" You have accommodated one hundred Gods in your heart. Tell me where will you place your head after bowing before God. (1)

Both Iqbal and Khushhal believed in the supermacy of struggle. It is the struggle and actions of man which make heaven or hell for him. If Iqbal was the prophet of action of struggle, Khushhal was the man of action, wielding the sword right in the centre of the battle-ground.

Khushhal's views about struggle may be summed in the following words:-

- 1) It is the struggle that determines the status of reward for man. Through action and struggle, man may become an angel or a devil.
- 2) What is heaven or hell. It is the action of man.
- 3) God never wastes the struggle of any man.
- 4) He who keeps on diving, he may find the pearls.
- 5) Man's worth is determined by the amount of his courage.
- 6) Care neither for death or prison but take head on the difficulties of life.
- 7) Pleasures of life are for him who is brave and sturdy.
- 8) Amass not wealth but good deeds and send to the life hereafter in advance.
- 9) Wade through blood and sweat and find your destination.
- 10) The height of manhood is achievable by those who believe in the supreme virtues of incessant struggle.
- 11) The precious pearls are not found on the surgace of sea or mountains, but for these gems one has to go deep.

Iqbal's poetry and philosophy is all action and struggle. In fact Iqbal was the messenger of struggle in this part of Asia. His dynamic poetry propelled the dormant and lethargic nation into a vibrant unity which achieved its target of freedom and independence in a very short span of time. All his life he exhorted his compatriots to shrugg off the debilitating inertia. Iqbal's poetry contains so many verses on the importance of action and struggle that it requires quotation of almost whole of his text to testify the varacity of this statement.

However a few verses are quoted here.

۱- عمل سے زندگی بنتی ہے جنت بھی جہنم بھی
یہ خاکی اپنی مطرت میں نہ نوی ہے نہ ناری ہے۔

۲- تو ہی نار ان چند کالیوں پر قناعت کر گیا
ورنہ گلشن میں علاج تنگی دامان بھی ہے۔

۳- در دشت جنون میں جبریل زیوں صید ہے
یزدان بکمند اثر اے ہمت مردانہ

۴- عشق کی اک جست نہ طے کر دیا قصہ تمام
ارزین و آسمان کو بیکران سمجھا تھا میں۔

۵- رہقان اگر نہ ہو تن آسان
شر دانہ ہے صد ہزار دانہ

۶- راز ہے راز یہ تقویر جہان تگ و تاز
جوش کردار سے کھل جاتے ہیں تقدیر کے راز۔

۷- بدر یا غلط و با موجش در آویز
حیات جاودان اندر ستیز است۔

It is the struggle that determines the quality of life. Through struggle it can be turned into heavenⁿ or hell. The human being made of clay is neither an angel nor a devil.

It is your short-sightedness which has confined you to your limited scope. If you had the vision, you could have gathered as many flowers as you had wished.

I have the capacity to hold in ransom the angel Ganrail in the frenzy of my imagination. I can prey on god even with the power of my courage.

One jump from here to eternity solved the problems of the distance between the two worlds. I had considered this universe to be un-abridgeable.

If the tiller does not fail in struggle, he could turn every seed into a hundred thousand pieces.

The destiny of this universe is a closely guarded secret and I let you know of this secret which is nothing else but struggle and struggle alone, through which gates of destiny are unlocked.

Fight against the waves of the river. The secret of life is strife and struggle.

Iqbal and Khushhal both possessed the humanitarian view of this world and mankind. Although both were staunch Muslims and had always struggled for the unification of true believers on the basis of religion and creed, still both of them were far from being narrow obscurantists or ethnocentrists. For both of them unity on the basis of race, colour, language and other petty considerations was unislamic or non-human.

Khushhal says:-

1. All humans are equal but virtuous are those who are good of character.
2. One who is devoid of the fear of God, is not a true Muslim. May he be reciting verses of QURAN every day.
3. Human being can become a flower or useless object dint of his Character.
4. The Universal man is he who is free from the notions of divisive tendencies. (۱)

Iqbal, the prophet of Pan-Islamism and cosmopolitan unity of mankind, has message for universe and more particularly for the Muslims of the world.

نه افغانيم و نه ترک و تتاريم -

چمن زاديم واز يك شاخساريم -

تعييز رنگ و بو برما حرام است -

که ما پروردگار يك نو بيماريم -

I am neither an Afghan, nor a Turk or a Tartar, I belong to one garden and one tree, that is humanity. Discrimination on the basis of colour and fragrance is un-Islamic, because we have been created by one God.

The image of the Eagle.

In the poetry of Khushhal and Iqbal, the eagle has been employed as a symbol of courage, high-thinking and self-respect. Khushhal was himself fond of eagles and had tamed and kept many eagles for ~~the~~ the purpose of Sport. His poetry abounds with the mention of eagles ~~falcons~~ and their qualities. The Eagle was to some extent part of his life. He wrote a book on eagles with the name of "BAZ-NAM" which clearly shows his interest in the master bird. Khushhal was a man of practical life and passed much of his life in the mountains, woods and battle field. He had the opportunity to live with and know about the eagles physically through direct experience.

But for Iqbal the eagle was more than ^abird, a spiritual symbol and source of intellectual strength. Iqbal made the eagle or Falcon an epitome of physical struggle for achieving spiritual success in life. Iqbal did not have as much direct experience of eagles as Khushhal had and much of his knowledge of the eagle came from books and experiences of other people.

Historically and traditinally the image of the Eagle was that of power, strength and penetrating vision. Iqbal was enamoured of the ideal of an Eagle. He had seen the Eagle inscribed as insignia of the militant Germany, where he stayed and studied. Iqbal adopted and employed the image of the Eagle in his poetry for the expression of his feelings of self respect. The Eagle was the embodiment and personification of virtues that accrue due to a life of idealistic simplicity and strength. In some respects Iqbal's Eagle symbolised brute force and naked aggression resulting in ~~sup~~pression and exploitation of the weaker categories of birds. Iqbal has been accused by his detractors of propagating facism through the symbol of the Eagle. But Iqbal gloated over the expression of his thoughts time and again through the medium of this symbol. In fact his ideal being emerges in its entirety through piecing together the various traits of Eagles scattered in his poetry. If taken as a whole, the Eagle in Iqbal's poetry, represents qualities of Leadership, self-respect, simple living, penetrating vision, anti-despotism, freedom and liberty. Iqbal does not consider himself an Eagle, but lark or nightingale which chirps her songs to lionise the shivering pigeons in order to promote them into arrogant hawks. In the frame of reference of Iqbal's socio-political and psycho-intellectual philosophy, bird symbolism played a very vital role. In fact the following verse sums up his whole message and mission in capsuled form:-

نوا پیمرا ہو اے ہلبل کہ ہو تیرے ترنم سے -
کیوتر کے تن نازک میں شاہین کا جگر پیدا -

Sing, O. Yea, nightingale sing, so that the magic of ^our melody may turn the weak pigeon into a robust Eagle.

The Muslim nation, its past glory and its present debilitated state are all articulated in this couplet, through the vehicle of three bird symbols put in juxtaposition in a compact manner.

1.	Eagle:-	Glory, Strength and power of Islam
2.	Pigeon:-	Weak and insignificant state of decline of the Muslim Umma the world over.
3.	Nightingale	Poets, Scholars, intellectual, Leaders of the Muslim nation.
4.	Melody:-	Poetry, Art and literature.

Else where Iqbal has recounted and projected the sturdy virtues of a hawk in very lavish phrases and expression, some of which are reproduced below:-

- ۱- شاہین کبھی پرواز سے تھک کر نہیں گرتا -
پر دم ہے اگر تو ، تو خطرہ افتاد — -
- ۲- پرواز ہے دونوں کی اسی ایک فضا میں -
شاہین کا جہان اور ہے کرگس کا جہان اور -
- ۳- نگاہ عشق دل زندہ کی تلاش میں ہے -
شکار مردہ سزا وار شاہباز نہیں —
- ۴- جھپٹنا پلٹنا پلٹ کا جھپٹنا -
لہو گرم رکھنے کا ہے ایک بہانہ -
- ۵- حمام و کبوتر کا ہنر کا نہیں میں -
تہ ہے زندگی باز کی راہبانہ —
- ۶- نہیں تیرا دشمن قصر سلطانی کے کبند پر -
تو شاہین ہے بسیرا کر پہاڑوں کی چٹانوں میں -
- ۷- وہ فریب خوردہ شاہین کہ پلا ہو ہو گسوں میں -
اسے کیا خبر کہ کیا ہے وہ و رسم شاہبازی -

An Eagle never tires of flying. If one is armed with the high ideals of life, there is little likelihood of his coming down.

The Eagle and vulture both fly in the same sky but both of them are poles apart in quality of life and vision.

The vision of love always searches new pastures.
It is like an Eagle which never eats the flesh of a corpse.

Devouring and pouncing of an eagle is not for petty corporal pleasure but it is for keeping him fighting-fit and combat-alert.

The eagle declares that he is not fond of killing pigeons *as* the life of an Eagle is very austere and simple.

An eagle should not make his nest in the royal palace. He is an Eagle and such places are below the status of his grace, the only place where he can take him self a dwelling, is the inaccessible rocks and mountains.

That beguiled Eaglet which has his intrinsic qualities prostituted in he company of the mean vultures, does not know what are the values and customs of the realm of the Eagles.

The following qualities emerge out of the study of these verses:-

- 1) The Eagle does not make a nest.
- 2) The Eagle keeps away from the company of mean Vultures and tyrant monarchs.
- 3) The Eagle flies xhigher and higher and never tires of flyin
- ~~4) The Eagle does not eat dead bodies.~~
- 4) The Eagle does not eat dead bodies.
- 5) The Eagle is alert, spritely, deep of vision, full of energy, austers of living never papricious, and always combat~~e~~ ready.

In comparison, if the poetry of Khushhal is studied, the following ^traits of the Eagle, ⁱsimilar and almost identical to Iqbal's emerge quite conspicuously.

- 1) The Eagle takes his dwelling in the inaccessible mountains.
- 2) The Eagle takes on its prey in the open and has courage to combat with full force.
- 3) The Eagle is different from other winged creatures due to its qualities of strength and power.
- 4) The eagle's flight is incomparable.
- 5) The Eagle is fearless, powerful, highly idealistic, self respecting and courageously self-willed. (1)

Tqbal and Khushhal have identity of views in many other spheres of thoughts. The poetry of both the sages of the East have not only characteristics strikingly resembling one another but also characters and figures reminiscent of one another. About the symbol of the Eagle we have witnessed a phenomenon of identity, rarely to be seen between poets of two different languages and times. Now we come across another character that is of the Sufi, dervish or Qalandar which walks in spritely splendour in the works of both the poets. A care-free unassuming fearless and a God-fearing being who has romantic aroma around his up-predictable but chivalrous behaviour.

In Khushhal he throbs with the vitality of life and has inter alia the following traits:-

- 1) The dervish is greater than a scholar, who lives in seclusion and is care-free of the mundane world and its belongings.

1) Ibid. Page- 272- 75.

- 2) The dervish has so much inner strength that he melt the stones.
- 3) The dervish is a man of few words, but has enough qualities of head and heart.
- 4) The dervish derives his strength not from the ordinary books but from his spiritual guides. (1)

In Iqbal's poetic world, the dervish appears in the following words:-

- ۱ بخششِ ہین خدا نے مجھے جوہر ملکوتی -
خاکی شون مگر خاک سے رکھتا نہیں پیوند -
- ۲ درویشِ خدا مست رہ شرقی ہے نہ غربی -
گھر میرا نہ کوئی دیکھی نہ صفاہان نہ سمر قند -
- ۳ دو نیم اسکی ٹھوکر سے صحرا و دریا -
سمٹ کر پہاڑ جس کی شبیت سے راضی -
- ۴ نہ تخت و تاج میں نہ لشکر و سپاہ میں ہے -
جو بات مرد قلندر کی ہارگاہ میں ہے -
- ۵ قلندر جزو دو حرف لا کچھ نہیں رکھتا -
فقیہ شہر قارون ہے لغتِ ہائی جیباری کا -
- ۶ کہاں سے تو نے اے اقبال سیکھی ہے یہ درویشی -
کہ چرچا بادشاہوں میں ہے تیری بے نیازی کا -
- ۷ مہر و مہ کا محاسب ہے قلندر -
ایام کا مرکب نہیں راکب ہے قلندر -

God has gifted me with angelic content and essence.
 Though I am made of clay, still my soul and spirit is free
 from the trappings of this earth.

The Dervish, lover of God, belongs neither to the East,
 nor to the West. My home is neither Dehli, nor Safahan, nor
 Samarqand.

He can tear asunder the river and the desert with the
 power of his spirit. Even mountains tremble before his grandeur.

When the Spirit of an Eagle is kindled in the humans,
 they look towards the skies as their abodes.

The crown, the throne and the armies have no such authority
 as conveyed by the speech and presence of a dervish.

The dervish is not talkative but his opponent has a store
 house of knowledge and sharp-tongued.

Iqbal! Where have you learnt this dervishi,? You are
 much talked of in the meetings of monarchs.

The dervish is not the servant of time, but he is the
 master of the moments, whereon he rides like a rider.

These verses delineate the following traits of a dervish and Qalandar:-

- 1) A Dervish is strong in Spirit and soul.
- 2) A Dervish is cosmopolitan, having no fixed abode.
- 3) A Dervish is powerful enough to powder the rocks.
- 4) A Dervish is awe-some and fearless like a tiger.
- 5) A Dervish is envy of Kings and Sovereigns.
- 6) A Dervish is the master of his own destiny.

No two poets of different ages were so near to one another intellectually as were Khushhal and Iqbal. The astounding similarities sometimes present such a picture of verisimilitude that one is forced to think in terms of mythological transmigration of soul of Hinduism. Many a time, it appears, as if both have met, exchanged notes and composed verses in the medium of their choice and facility. Even in one language, and at one given time such a similarity of views is not only difficult but rare as well. Father and son, teacher and disciple and guide and follower can not claim such uniformity of views vision and vehemence. The difference is only of language, time, education, training and degree of refinement. What was rugged purity and forth-right spontaneity in Khushhal, was refined sophistication and cultured versatility of modernism in Iqbal's art and thought.

On various topics of poetic and academic significance both held views similar to one another to a lesser or greater degree but on the issue of Mulla (Religious Guide or Keeper of mosques) and his role in the rise and fall of Muslim polity and economy they had complete agreement. Khushhal and Iqbal both had taken to task the illiterate mullah, pseudo-spiritual guides, obscuranrist religious exploiters and dogmatic ^{rea}preachers of a special kind of ~~ritu~~atistic version of Islam. For both of the sages he was out of tune with the time, had out-lived his usefulness and hence was serving the intrests of the un-Islamic rulers and their 'have-all' lackeys. He was enemy of change and had reduced the dynamic spirit of Islam to a rut of dogmatic fixedness. He was just repeating the words of Quran without uderstanding the true dynamic and revolutionary import of the last and the greatest revolution of all time, that Islam was. ~~He~~, according, to both Khushhal and Iqbal, had led the poor nation to a state of slumber of subservience and visionless inebriety. Both Khushhal and Iqbal viewed this role of the religious guide in the Islamic Society injurious not only to the poor populace but also causing irreparable damage to the image of Islam itself.

In the poetry of Khushhal, the following image of Mulla, Pir and Sheikh comes to the fore:-

- 1) He is not a Scholar in any sense, and in most cases semi-literate.
- 2) He is proud and ignorant and with his imperfect knowledge considers himself as the lawful heir to the legacy and knowledge of great Prophets.
- 3) He is happy when some one dies or falls ill because his business roars when a calamity befalls the believers.
- 4) He is short-tempered and devoid of a sense of social behaviour.
- 5) He is an empty drum having no music or melody in it. He indulges in irrational argumentations and gloats in cavilling.
- 6) Economically he is a parasite and a liability for the Muslim Society. Devours Zakat, Alms and donations.
- 7) The edifice of his whole religious status is based on the external self projection. He cares more for the apparel, the turban or apparent mien.
- 8) He secretly indulges in all the evil and sinful activities but outwardly he poses to be a pious and God-fearing person.
- 9) He is hypocrite and believes in show off. His whole being is a farce. (1)

- 10) He is devoid of character, commitment and Charisma.
- 11) He is a servant of his worldly desires.
- 12) He always tries to parade the acts of his piety before every body. (1)

When we study the works of Iqbal, it is replete with identical thoughts and views. First we will reproduce some important verses of Iqbal on the subject and then proceed to identify the similarities:-

- ۱- ہند میں حکمت دین کوئی کہاں سے سیکھے -
-۱- نہ کہیں لڑت کر دار نہ افکار عمیق -
- ۲- خود دلتے نہیں قرآن کو بدل دیتے ہیں -
-۲- ہوئے کسی درجہ فقہیان حرم بے توفیق -
- ۳- ان غلاموں کا یہ مسلک ہے کہ ناخن سے کتاب -
-۳- کہ سکھائی نہیں مومن کو غلامی کے طریق -
- ۴- عجب نہیں کہ خدا تک تیری رسائی ہو -
-۴- تیری نگاہ سے ہے پوشیدہ آدمی کا مقام -
- ۵- تیری نماز میں باقی نہ جلال ہے نہ جمال -
-۵- تیری آذان میں نہیں ہے مری سحر کا پیام -
- ۶- اے پیرو حرم رسم و رہ خانقہی چھوڑ -
-۶- مقصود سمجھ میری نواہی سحری کا -

- ۱- مین بھی حاضر تھا وہاں ضبط سخن کر نہ سکا۔
حق سے جب حضرت ملا گو ملا حکم بہشت -
- ۲- عرض کی مین نے الہی مری تقصیر معاف -
خوش نہ آئیگی اسے خور و شراب و لب کشت -
- ۳- نہین فردوس مقام جدل و قال و اقول -
بحث و تکرار اس اللہ کے بندے کی سرشت -
- ۴- ہے بد آموزی و ملل کام اس کا -
اور جنت مین نہ مسجد نہ کلیسا نہ کشت -
- ۵- میراث مین آئی ہے انہیں ^{سند} ~~میراث~~ ار شاد -
زاعون کے تصرف مین عقابوں کے نشیم -
- ۶- ہم کو تو میسر نہین مٹی کا دیا بھی -
گھر پیر کا بجلی کے چراغوں سے ہے روشن -
- ۷- اے سلطان اپنے دل سے پوچھ ملا سے نہ پوچھ -
ہو گیا اللہ کے بندوں سے کیوں خالی حرم -
- ۸- شیر مردوں سے ہوا بیشع تحقیق تھی -
زہ گئے صوفی و ملا کے علام اے ساقی -
- ۹- کم نگاہ و کور ذوق و ہزرہ گرد -
ملت از قال و اقوالش فرد فرد -
- ۱۰- دین حق از کافی رسوا تراست -
زانکہ ملا مومن کافر است -
- ۱۱- کار کافر فکر تدبیر جہاد -
دین ملا فی سبیل اللہ فساد -

How one could understand Vision of Islam in India as those who preached Islam have neither strength of character, nor depth of thoughts.

The religious Leaders are so characterless that instead of changing themselves in accordance with Quran, they cut Quran and Islam to their own size.

These slave people hold the view that Quran(God forbid) has certain short coming, which forbids Muslims to learn methods of slavery. According to them Quran should conform to their norms and notions of Servitude.

The Mulla is incapable of communicating with 'GOD' because he has not tried to respect 'MAN' He who can not understand man, how could he understand 'GOD'

O. yea Mulla, your prayers, your call for prayers are all devoid of beauty and strength of God, which is the hallmark of my poetry.

O. Spiritual Guide, oldman of the grand mosque. Leave aside the ritualistic code of the monasteries. Try to understand the message of my Waillings of the morning.

I, was present on the occasion when the 'Mullah was allowed to enter the paradise. I could not resist/objection to it.

I implored God Almighty to listen to my request and disallow the 'Mulla' to enter the heavens because all the beauties and pleasures of God such as Houries , Wine and riverside have been declared ~~by~~ undesirable by him.

The paradise is not the place for fighting and blood-shed and this gentleman has nothing else to do except debating and clashing.

This 'Mulla' is prone to mislead the nations and people and paradise is a place for peace and tranquillity. This place is not like a mosque, a Church or a temple which by the presence of this individual has been turned into a rendezvous of mischief. ~~of this~~

~~individual has been turned into~~

This Mullah considers the religious leadership as the heritage of his ancestors. He ~~was~~ illegitimately captured the place of religious guidance. It looks as if the vacation of the Eagles has been adopted by the crows.

The poor followers of Islam live in unlit houses while the religious guide basks in the glitter and glamour of the lights all around.

Some thing is very seriously wrong somewhere. Ask not the 'Mullah' but ask your self and your soul as to what has happened to Islam. If we believe what Mullah says that nothing has happened to Islam, then, tell me why has the house of GOD become empty of true believers.

The lion-hearted have left the field of research and scholarship. The field is left open for the mediocre, servants of Mulla and 'Sufi'.

Because of the mullah's Short-sightedness, his being is devoid of intellect and taste and because of his loose talking all the time the great nation of Islam has been fragmented.

The great religion of Islam has become worse than a non-religion because of the misdeeds of mullah who have opened factories for declaring decrees of infidelity against true Muslims.

The non believers are busy struggling for erecting edifice of their own creeds and commitments, while our mullah is seen waging an unholy war against the children of God in the name of GOD.

Out of these verses the picture of Mullah, Sufi or a Pir that emerges, is not dissimilar to that of one of Khushhal. The points that emerge are as follows:-

- 1) The religious Leader is without character and deep knowledge of Islam.
- 2) The ignorant Mullahs misinterpret Islam and QURAN.
- 3) The Mullah persuades the muslims to accept the doctrine of Status quo.
- 4) The mullah is unaware of the status of man and GOD, and hence their relation.
- 5) He sows seeds of discord and conflict.
- 6) His speeches and writings are devoid of sense, substance and Spirit.
- 7) He misleads and misinforms the nations.
- 8) He is like a ^{Crow} ~~crow~~ who has usurped the place of an Eagle.
- 9) Because of him, Islam has lost its Credence and esteem in the world.
- 10) He neither believes in research nor in Scholarship.
- 11) He is fond of declaring others as infidels/agnostics.
- 12) He has waged a war against peace and ~~the~~ prosperity of Muslims and Islam.

CONCEPTS OF AQAL AND ISHQ (REASON AND LOVE).

Reason and love are ^{two} ~~to~~ other topics on which, both Khushhal and Iqbal have views common to each other. Both were of the view that reason and intellect have a specific frame of reference, which allows limited scope for Spiritual advancement. Reason or what both Iqbal and Khushhal call 'AQAL' operates according to cause and effect syndrome and cater~~s~~^a only to the mundane ~~day~~^a to day requirements of man and life. For higher, nobler, and sublimer part of man and life, reason is inadequately equipped to assuage those needs.

To some extent, for them, both AQAL and ISHQ, may be two sides of the same coin but the Aql side, according to Khushhal and Iqbal, is useful only for settling very petty affairs. When the utility of Aql expires, the activity of Ishq takes over and does what is beyond the ken and capacity of ordinary mortals. Ishq is the weapon of saints, sages and scientists of the highest order who invent and implement the will of the creator through complete identification with the cause and total commitment of the 'self'. Aql remains confined to the ordinary world, while Ishq transports the subject to the sublime heights of the creativity. Through Ishq or love, man is emancipated from the bonds of earthly limitations and is propelled into celestial surroundings. Both Khushhal and Iqbal acknowledge the efficacy of reason to the extent of its day to day utility. But for realms beyond, reason and AQL are things of no substance.

Traditionally the poets had been deprecating the machinations of reason and had always held aloft the banner of Ishq. The anti-Aql and pro-Ishq stance of Khushhal and Iqbal, Apparently in the first glance, does not establish any unique posture on the part of the sages of the East. But viewed in the context of philosophical back-ground and content of their poetry, there emerges a difference which is particular to both of them only. Iqbal and Khushhal were no ordinary poets or versifiers. Both were struggle-oriented missionary Leaders of men who used their poetry as a vehicle for effecting a change and establishing an order near to their hearts. The thought that they expressed or the emotions that they projected were neither for egoistic self aggrandisement, nor coming from ~~frankness~~ freakish, flamboyance of some idiosyncratic beings. The thoughts and feelings of both were a matter of creed and commitment for them for the realization of which they had devoted the whole of their lives. Both of them thought that the goals and objects of their lives had no chance of achievement through the employment of the routine national process of every day. So both of them believed that for effecting a rapid non-formal change the revolutionary methodology of ISHQ, and irresistible frenzy of love, have to be cut loose.

This was their considered view and they had been propagating the effective employment of this vehicle for the realisation of the ideal.

Khushhal's poetry abounds with references and unequivocal condemnation of 'AQL' and commendation of (ISHQ) by going through his works the following points emerge:-

- 1) Reason should remain away from love because an amalgam of both creates conflict and confusion.
- 2) Reason is Lethargic while Ishq is full of speed and force.
- 3) Reason is routine. It exhorts conformity to rules and regulations while 'Ishq' is beyond such toboos and ~~embargo~~ *embargo*.
- 4) Reason believes in calculation while 'Ishq' or love has no reckoning for such things.
- 5) Men of reason die while men of Ishq live for ever.
- 6) Reason is servant, (Ishq) is sovereign. The lover is the King of Kings.
- 7) Reason generates caprice while Ishq creates contentment and 'FAQR'
- 8) He who is not a lover, has no right to live. (1)
- 9) Ishq embodies inspiration, perspiration, trouble and physical and mental militancy.

In comparison the poetry of Iqbal is a complete dialogue between 'Ishq' and 'Aql'. His whole edifice of philosophy of 'Ego' or ('Khudi') stands on this argument. For Iqbal it is the 'Ishq' which has the propensity and potential to create the new and perfect human of his vision. Otherwise an ordinary man of flesh and bones, the ideal being of Iqbal emerges as a formidable force against nature and its cut-throat forces of devastation by the force of 'Ishq'. Armed with 'Ego' chiselled by ('Ishq') the perfect being turns the directions of the rivers and crushes the Himalayas. The man of 'Ishq' does not then only remain reciter of Quran, but turns himself into a 'QURAN'.

یہ راز کسی کو نہیں معلوم کہ مومن -

قاری نظر آتا ہے - حقیقت میں ہے قرآن -

For the comparison a few couplets of Iqbal on the subject of AQLO - ISHQ (عقل و عشق) or love reason relationship are given below.

It would not be out of place to mention that most of the poetry of Iqbal, both Urdu and Persian, revolves around this perennial conflict and Iqbal never spares an effort to effectually highlight the supremacy of love over reason.

It is a passion with Iqbal and no other idea gives him more

pleasure than the expression on this score.

- ۱- مرد خدا کا عمل عشق سے صاحب فروغ + عشق ہے اصل حیات موت ہے اس پر حرام۔
- ۲- تند و سبک سیر ہے گرچہ سیل زمانے کی رو + عشق خود سیل ہے سیل کو لیتا ہے تھام
- ۳- عشق او تقویم میں گھس روان کرے سوا + اور زمانے بھی ہیں جنکا نہیں کوئی نام۔
- ۴- عشق د م جبریل عشق بد مصطفیٰ + عشق خدا کا رسول عشق خدا کا کلام ۔
- ۵- عشق سے پیدا نوٹے زندگی میں زیرو بم + عشق سے مٹی کی تصویروں میں سوز د م بدہ۔
- ۶- آدمی کے ریشے میں سما جاتا ہے عشق ۔
- شاخ گل میں جس طرح باد سحر گاہی کا نم ۔
- ۷- خوار جہان میں کبھی ہو نہیں سکتی وہ قوم ۔
- عشق ہو جسکا جسم فقر ہو جسکا غیور ۔
- ۸- تازہ مرے ضمیر میں معرکہ کہن ہوا ۔
- عشق تمام مصطفیٰ عقل تمام ہو لہجہ ۔
- ۹- بے خطر کود پڑا آتش نمرود میں عشق ۔
- عقل ہے محو تماشائے لب بام ابھی ۔
- ۱۰- زمانہ عقل کو سمجھا ہوا ہے مشعل راہ ۔
- کسے خبر کہ جنوں بھی ہے صاحب ادراک ۔
- ۱۱- علم کی حد سے پرے بندہ مومن کیلئے ۔
- لزت شوق بھی ہے نعمت دیدار بھی ہے ۔

شعور و ہوش و خرد کا معاملہ ہے عجب ۔
مقام شوق ہیں سب دل و نظر کے رقیب ۔

اک دانش نرانی اک دانش برہانی ۔
ہے دانش برہانی حیرت کی فراوانی ۔

عذاب دانش حاضر سے پا خبر ہون میں ۔
کہ میں اس آگ میں ڈالا گیا ہوں مثل خلیل ۔

مقام عقل سے آسان گزر گیا اقبال ۔
مقام شوق میں کھو گیا وہ فرزادہ ۔

عقل عیار ہے سو بھیس بنا لیتی ہے ۔
عشق بیچارہ نہ ملتا ہے نہ زاہد نہ حکیم ۔

اچھا ہے دل کے ساتھ رہنے پاسبان *** عقل ۔
لینے بچنے بچنے اسے تنہا بچے پھرتے رہے ۔

The actions of the true believer derive ample boost from the powers of Ishq(Love) Ishq is the reality of life and there is no death for it.

The Winds of time are very fast but Ishq itself is a tempests and cyclone, it can counter the onslaught of its gusts.

In the reckoning of Ishq besides the present times, there are other times which have no name or identity.

Ishq is the speech of Gabriel, Ishq is the soul of H Mustafa Muhammad (peace be upon him) Ishq is the Prophet incarnate, Ishq in the Quran itself.

Ishq lends reverberation to the melody of life. Ishq fills the earthen bodies with the fire of life.

Ishq permeates the fibre and texture of human life in the same way as the flower bough receives the moisture of morning breeze.

That nation never witnesses decline in life whose FAQR is self-respecting.

In my conscience the old conflict of Reason and love is again revived. I reiterate that all love is Prophet Muhammad (peace be upon him) and all reason is BULHHAB, representative of Kufr (Agnosticism,

Ishq dived fearlessly like Abraham (MGBPWH),

in the fire of Nimrod . The champions of reason were witnessing the spectacle sitting at their pedestals.

People consider reason as guide but they are unaware that love and its frenzy too have a logic of its own.

Away from the boundaries of reason and knowledge lies a world of delicate tests and privilege of Communication with God for the true believers.

The reason consciousness and awareness are strange things, all of them are rivals of love and vision in the realm of the soul.

One type of knowledge is godly while another is based on pure reasoning. The latter is nothing but a huge bewilderment.

I know that the national philosophy of the modern world is. It is fire lit by a Nimrod, and we like Abraham have been thrown into it.

Iqbal easily crossed the fields of reason but when he entered the realm of Ishq he became trapped and confused.

'Aql' (reason) is very shrewd and can change its faces with the change of time like a Mulla, or a person immersed in prayers or a rational being. But ' Ishq' has no such tricks, so it lands itself in troubles.

It is better for the (Ishq) to have reason as its servant and attendant but there are times when company of such an orderly becomes trouble-some. So at such times it is necessary to get rid of the intruder.

The foregoing analysis amply proves that in Iqbal, Khushhal had taken a new lease of life. It can safely be said that had Iqbal lived in those times, he would have acted in the same manner. And if Khushhal had the opportunity of living in the twentieth century, he would have definitely been the poet of the 'EAST'.

IQBAL AND SYED JAMALUD DIN AFGHANI.

If Iqbal was impressed by any of his senior muslim contemporaries it was Syed Jamalud Din Afghani. He considered him in many ways, the greatest Muslim and Asiatic of his times. (1) A volatile and charismatic Muslim scholar of international repute who kept whole of his 62 years of life wandering from place to place, his influence and sphere of activities spread from Afghanistan to India, Iran, Turkey, Arabia, Sudan, Egypt, London and Paris. Wherever did he go, he left his mark. Expelled from almost all the countries he visited, he was a person of rare qualities and strong opinions. An international figure of his time, Jamalud Din Afghani, took the torch of progressive Islam from country to country and clime to clime. His mission was to awaken the Muslims of the world and show to them that Islam is a force to be reckoned with. He was a pan-Islamist of the first order and propagated all his life, the unification of all the Muslims of the world. He even advocated a global Muslim Government with a Caliph preferably installed at one of the Holy Places of Islam. He was a bitter enemy of status quo and wanted to change the world positively in the Islamic way. But he was not a revolutionary who strove to effect the change through the use of force or armed struggle. He wanted to revolutionise the mind, the soul or the interior of man, more particularly of muslims and bring a change through peace-ful political process.

1) The Afghanistan by Jamalud Din Abdul Aziz preface (XX)

Jamalud Din Afghani was born in 1839 in 'Asad Abad' Afghanistan.

The place of his birth is contraversial for some believe that he was born at Hamdan in Iran. (1)

However he called himself Afghani and there is little logic to assert that he was not an Afghani. His family held an influential position, at his place of birth. Upto the age of 18, he studied the traditional subjects of knowledge. Around 1856 he arrived in India and stayed there for about one and half year where he studied a little of English and other related subjects.(2) From India he travelled in Mecca and on return to Afghanistan got some employment with the then Govt of Afghanistan. In 1871 he went to Constantinople and Egypt where he took a job as teacher. He remained in Egypt from 1871 to 1879. He also travelled to and stayed in Iran, India and many other countries. He also went to England, France, Germany Russia and America and studied the political conditions of every country. He died in 1877 at the age of 62 in Constantinople.

His charismatic personality and non-conformist views impressed the intellectual Muslims of his time the world over.

1. In Iran the movement for ~~x~~ banning the use of tobacco in 1891 had the blessing and advice of Afghani.
2. In the Mahdvi Tehrik of Sudan, the influence of Afghani can easily be ascertained.

1) Assar-e-Afghani by Qazi Abdul Jabbar Page- 31.
 2) Ibid. Page. 37
 3) Inid. Page. 153

3. The nationalist movement in Egypt had Afghani as one of the driving forces.
4. Egypt's Islamic reformist movement was led by Muhammad Abduhu, who was Afghani's disciple.
5. From Paris, Afghani launched his monthly "Urwatul-Wusqa" which played an important part in creating an anti-British climate.
6. In Mecca, he tried to establish an organisation "UMMUL-QURA" which aimed at appointing a single Caliph for whole the Muslim world.
7. He also wrote articles about Indian Political life which were translated and published in Urdu. (1)

In A nutshell the thoughts of Afghani
May be summed up in the following lines.

1. Islam and the modern age of Science and Technology are not antithetical to one another.
2. Dogmas and irrational customs and traditions have no place in Islam.
3. Islam has the power to solve the problems faced by humanity.
4. Western imperialism is exploiting the nations of the East.

~~Rulers in the Muslim countries have usurped the rights of the people.~~

5. Rulers in the Muslim countries have usurped the rights of the people.
6. Unity of the muslims is the only answer to the onslaught of Western civilization.

7. Islam is an international Code of life and has the spiritual strength as well as social and political capacity to salvage humanity and also has the potential to absorb new realities of life.
8. If Muslim nations of the East wriggle out of the yoke of colonialism, they have the capacity to compete with the West.
9. In all walks of life, nationalism should be adopted. Blind following of others is injurious.
10. Between retrogressive East and progressive West, Islam is the golden via-media.
11. ^{In} ~~In~~ every nation a specially educated class of people should emerge to guide and lead the nation in spheres of ethics and morality. This group of people should act as think-tank of the nation.
12. Mental reformation is possible in an atmosphere of freedom of expression and action.
13. The function of art and literature is to reflect the feelings of the people and fight for the rights of the masses. They should serve as the watch-dog against the excesses of the rulers.
14. All the Muslims of the world should unite under one ruler and a Muslim republic should be established.
15. Quran and Hadith should be the guide of Muslims.(1)
16. Through a political process a change can be effected.
17. Religious tolerance is the essence of Islam and humanity.

18. Press and publications must play an ~~a~~ffective role in nation-building.
19. The contemporary religions education was not serving its purpose. Scientific knowledge is a must for the progress of mankind.
20. All the Muslims of the world despite defferences can be united on one platform. (1).

Iqbal and Afghani had ⁿmay things in common. Iqbal, althogh, did not have an opportunity to meet Afghani in person it is certain that he had studied his thoughts. In 1897 when Afghani died, Iqbal had just passed his B.A. Examination. At that point of time the reputation of Afghani as a Pan-Islamist revolutionary was well nigh established. Iqbal also held the values of

- i) Islam and Pan-Islamim.
- ii) East and Anti-imperialism.
- iii) Liberalism/attainment of Scientific knowledge.
- ~~ix~~ iv) Revolution/ change through political power.

Close to his heart the ~~is~~ opinion^s which were the hall mark of

Afghani's thought process.

-v- - - - -

So a natural urge there would have been on the part of Iqbal to identify himself with the greatest Muslim intellectual and revolutionary of his time. Both had the same good before them i.e. the unity of Muslims and through it an access to political power for the establishment of a true Islamic order. Iqbal was an ardent admirer of Afghani and adored his untiring and selfless solo endeavours for the political emancipation of the Muslim Umma. But he also felt that mercurial and volatile ~~mx~~ nature of Afghani denied him the opportunity to have concentrated on any one aspect and as such he could not create substantial difference anywhere he stayed and struggled. Afghani was a citizen of no particular country. He was more like a spirit moving from sphere to sphere. This while lending an international character to Afghani's personality, personally could not create a lasting effect as did Iqbal's endeavour which was fixed and focussed in one particular region at a time for the whole of his life. Iqbal lamented this shortcoming in Afghani's case. Iqbal had to say that if Afghani, instead, had striven to concentrate his energies on proving Islam as ~~an exact~~ complete code of life, it would have been for better for the Muslim. In that case, according to Iqbal, we would have stood on more firm grounds. (1) Iqbal expressed himself on the subject:-

1) Reconstruction of Religious thoughts in Islam by Iqbal Page- 97.

" The man, however, who fully realized the importance and immensity of the task, and whose deep insight into the inner meaning of the history of Muslim thought and life, combined with a broad vision engendered by his wide experience of men and manners, would have made him a living link between the past and the future, was Jamalud Din Afghani. If his indefatigable but divided energy could have devoted itself entirely to Islam as a system of human belief and conduct, the world of Islam, intellectually speaking, would have been on a much more solid ground today. (1). "

"Javed Nama" (*جہاد نامہ*) written between 1927-31 and published in 1932, in perhaps the most important poetic work of Iqbal, considered in the international context of politics and religion. This composition is considered as one of the classics of the modern age which can be ranked with Divan-e-Hafiz, Mathnavi Moulana Rumi, and Shah Nama of Firdosi. It is the description of a spiritual journey made by the poet, from the earth through the 'Spheres' of the Moon, Mercury, Venus, Mars, Jupiter and Saturn, to beyond the Spheres and to the presence of 'GOD' (2) Iqbal performed this spiritual journey in the company of the sage of Rumi, whom he nominated as his guide.

1) Javed Nama. (2) Reconstruction of Religious thoughts in Islam
by Iqbal Page-- 297



The personalities they encountered on this journey were drawn from those who had played a leading part in the history of Islam, particularly in its later period.

It is a spiritual journey under taken by the single person of the poet, with a hope and belief that the message of the journey can be shared by men, and the participation in its upward movement can also redeem the suffering of man and create a happy and better world for him. (1)

Though it is often said that it was modelled on Dante's Classic 'Divine comedy' and this assertion can not be dismissed altogether given Iqbal's knowledge of west and its literature but Iqbal had other sources of inspiration too. The event of 'Mairaj Sharif,' ascension of the Prophet of Islam to heavens, is a very firm tradition of Muslim thought process. So it can equally be claimed that Javed^d Nama draws its structure and content from the celebrated traditional theme of journey to regions beyond the world of senses. Its inspiration identifies it with the Miraj Nama (میراج نامہ) and as a fact, the poem is a Miraj Nama in its plan and statement. (2)

Iqbal

In this poem ^{Iqbal} is the traveller and Roomi is the guide. Iqbal has given himself the name of Zinda Rud the living stream. It is this Zinda Rud who conducts a dialogue with the scholars, poets and personalities whom they confront during the process of journey,

1) Javed^N Nama translation Arthur J. Arbery Page- 10.

2) Iqbal's Javed Nama by A.Q. Niaz.

which becomes a questioning and inquiring pilgrimage of a restless soul. The character of 'Zinda Rud' emerges on the stage when they enter the Sphere of Mercury from the Sphere of Moon. From then onward the whole composition is patterned on question answer technique. The part of poem where they enter and stay on the sphere of Mercury is the most important part of the book. It is on this Sphere that Iqbal encounters Jamalud Din Afghani and Saeed Halim Pahsa, both Pan-Islamists and as such close to the heart of Iqbal. Jamalud Din Afghani was a mercurial personality and his appearance on the Mercury planes is not only significant but also symbolic. This part is most down to the earth and to a great extent free from the ethereal, dreamy and fantasy-clouded atmosphere of earlier and later parts. It is a direct political dialogue concluded between the two political contemporaries raising vital questions with regard to contemporary political philosophies such as:-

1. State and Religion.
2. Capitalism and Communism.
3. East and West.
4. Quran's role in the Contemporary World.
5. Vicegerency of Man on earth.
6. To whom belongs the Land and the Question of Private property.

7. Establishment of divine Government.
8. Science and Technology for the maximum benefit of man-kind.
9. A Special address to the USSR.—The Red empire by Iqbal through Jamalud Din Afghani. (1)

Led by the sage of Room, Iqbal, the sage of East, rapturously declares that although physically he was nothing more than a hand-ful of dust carried aloft by the strength of inner being, he feels like capturing the essence of life. This ecstasy evaporated the earthy substance of the poet and he was propelled by angelic wings into another sphere which had the earth and the sky of its own. This was a world never seen, touched and imagined by any man. Iqbal finds the pure and virgin land before his eyes. He then consults his guide and asks him as to what type of land was that, fair, watery and mountainous. There was no life on the planet but a voice for call of prayers was sweetening the air.

Rumi informs his disciple that this was a land of saints and had the good luck of touching the feet of Adam, the father of mankind, who after ouster from paradise, had stayed on this soil for a while. This pious land had the visitations of such saints like Fuzail, Bu- Saeed, Juanid and Bayazid.

After introducing the planet of Mercury, the guide asks his disciple to prepare for the prayers.

The two travellers step forward and find two great ~~and~~ men performing their prayers. Rumi, on seeing these two men goes into eastacy and says that the soil of the East has not given birth to nobler persons who opened new vistas for Islam. Saying prayer in the company of such men is a real act of devotion. These two persons were Jamalud Din Afghani and Saad Hakim Pasha. In the process of prayer Jamalud Din Afghani recites the verses of holy Quran in a tone so melodious that the pin-drop silence of the desert reveberates with love. Even Gabriel, Abraham and dead bodies the graves would have felt the transscendental effect of such a recitation.

After the prayer the poet rushes towards him and with devotion kisses his hands. Rumi intervenes and introduces the poet to Afghani in the following words:-

" Although he is an ordinary individual
 he has world of fire in his ~~a~~ soul.
 He is self-respecting, free and subservient
 to none. He travels in the expanse of his 'Self'
~~xxx~~ and is like a running rivulet. I with
 love call him ZINDA- RUD (زنده رود)

Afghani is pleased to hear this and starts conversing with him intimately. He asks him the following questions:-

- i) Tell us about our terrestrial world.
- ii) What is the condition of muslims in the world.

On this Zinda Rode makes the following observations:-

1. Today a dichotomy has arisen between religion and state, as a result of which the once-powerful nation of Muslims has been reduced to the state of non-entity.
2. The spirit in the bodies has been weakened, and gone is the commitment and conviction of Muslims.
3. Muslims have lost faith in the power of their religion.
4. Western civilization has conquered the muslim world.
5. Communism has done irreparable damage to religion and polity.

Afghani on hearing this plight of Muslims from Iqbal, takes up all the questions one by one and replies to each and every query. The subject-wise answers of Afghani are as under:-

Religion and State.

It is the West that has introduced the concept of love of country. West has double standards one for the East and the other for the West.

While west herself is building a nucleus of central and multi-national organisations, she is encouraging the East to worship the separate national identities, based on ethnic consideration, such as Syria, Palestine and Iraq etc. Beware of their tectics. Donot tie your selves to the stone clay and Water. Religion transcends all geographical boundaries. The free man is neither Eastern nor Western. He is like the Sun itself which, although, rises from the East and Sets in the West, neverthe-less achieves its glory at noon when it is neither in the ~~E~~ East nor in the West. Cut yourse logse of the Schackles of East, West, Country, boundary, geography etc.

COMMUNISM.

The author of " DAS CAPITAL" Karl Marx ^{was} like a prophet who had no Gabrail. There was some truth too in his errors. His heart was full of sympathy but his mind was of an un-believer. His diagnosis was ^ucorrect but his remedy was faulty. The West is searching the purity of Spirit in the belly. Communism too has nothing else to offer except the case for the belly and considers the ^apancea of the world in equal distribution of good. Marx was not aware that the abode of love is in the heart and not in the belly.

CAPITALISM.

Capitalism is too concerned with the fattening of body. It is a heartless system which preys on the juice of the flower ignoring the secret beauty and colour of the rose.

Their system concerns with matter and leaves out the spirit and as such it is too out of tune with the time.

COMPARISON.

Both the systems are godless. Both of them deceive mankind. One ~~th~~ gives on maximisation of production while the other preys on taxation. One ~~d~~vests you of soul, bread and justice while the other robs you of religion, art and culture. Both the systems are made ^{of} clay with body bright and soul steeped in darkness. None of two is an answer to the ~~xx~~ realities of life in its entirety.

After exposition of details by Afghani regarding the economic philosophies of Communism and Capitalism, Saeed Halim Pasha, enters into the dialogue and expresses his views regarding the power of love and limitations of reason. ~~Wasb~~ is dying, go and get them out of business. Follow them not as they have nothing ~~made~~ to offer. The future belongs to you. Rise and take over. Cleanse your thought process of redundancies belonging to the past. Islam is always relevant and shall remain as such. When ~~Turks~~ lost touch with religion, they also lost the fire and music of life. By imitation of West no gain shall come. Delve deep into QURAN and new worlds will swim in your imagination. If you are a Muslim you have nothing to fear. If one world ~~grows~~ old in your bosom get hold of another from the worlds of Quran.

On hearing about the many worlds of Quran , Zinda Rud ~~interx~~ interrupt the speech of Halim Pasha and asks as to why our ship is rudderless. Where so many worlds of Quran are to be found ? At this Afghani himself resumes the speech and says that the world spoken of in Quran lies buried in our own bosoms. This world is free from any distinctions of race and colour. This world of Quran throbs in your being, in yourself. I shall let you know the location of that world.

THE FOUNDATIONS OF QURANIC WORLD.

(1) Man is vicegerent of God on Earth. Love reigns supreme in both the worlds. Man himself is one of the mysteries of love. Love encompasses everything that exists, existed or shall exist in both the worlds. Love is the prayer and the mosque. It is a shoreless sea. Man's stature and standing is incomparable with any other creation.

WHAT IS LIFE.

Men and Women are bound to one another. She is guardian of the fire of life. She absorbs the fire and fury of man and transforms dust into a being. Life itself derives stability from her fire. The glory of man is borrowed from her glow. We all are her images, Purify your vision and behold the sanctity of this pure creature.

SECRETS OF SECLUSION.

Afghani then divulges the secrets of being which are found in the state of isolation and seclusion. In the lone detachedness, the individual ponders about himself and concentrates on his faculties. Our Prophet Muhammad (peace be upon him) preferred solitude on the Hira Mount. Out of the meditations of Prphet a nation was created. Isolation vivifies imagination.

Science is verification and love is creativity. One is in the open while the other requires solitude for its consumantion. Life appears unveiled in all its details in the solitude of creativity. Do not remove veil from the creator. It is life and justification of life.

(2) DIVINE GOVERNMENT.

Afghani next takes up the issue of establishment of a divine Government in the world, which will have the following salient features:-

- 1) No Specific boundaries.
- 2) No Slavery permissible. Freedom reigning every where.
- 3) God is the only law-giver.
- 4) Common good of & all the human.


- 5) Justice in war and peace.
- 6) No dictatorship in any form.
- 7) No Oppression, depression of any type.
- 8) Equitable economic justice for the rich and poor alike.
- 9) Western democracy discarded.
- 10) Economic barons should not rule the world.
- 11) No imitation of alien Culture. Only the direction of Quran are to be followed in letter and spirit.

(3) The EARTH AND LAND BELONG TO GOD.

The third ~~condition~~ of Quranic State, according to Afghani stipulates that sovereignty lies with God alone. This earth and its total property belong to Him and Him alone. History of man is full of wars, battles, and revolts for the ownership of this land. Fighting for stones and rocks is absurdity. The land belongs to all the people. This is a free gift of God to all humanity. Land is meant for obtaining food from it and for making it a place of burial for men and nothing else. The verdict of God about the ownership of land is clear as day and who ever does not see it is blind himself.

I don't say forsake the wordly possession of land. Take fruits from this land but do not tie yourself to it. Look upward and tie yourself unto God and Him alone.

(4) WISDOM IS ^A GREAT GOOD.

In the ^uforth part of the dialogue Afghani explains the importance and origin[/]of knowledge, wisdom and science. God Almighty has called it the greatest good. The following characteristics of 'GOOD' () have been enumerated:-

- 1) 'Good' is the property of God and as such It is property of the believer.
- 2) Seek 'Knowledge' which is good, where-ever you may find it.
- 3) Knowledge lends glory to the inglorious.
- 4) It has the capacity to conquer the zenith, the sun and the moon.
- 5) It can turn deserts into oceans, and Vice versa.
- 6) Knowledge wedded to God is Prophethood and isolated from Him is agnosticism.
- 7) Knowledge for God is prosperity and without God it is destruction of mankind.
- 8) Knowledge wedded to love is godliness and devoid of love it is diabolicism.

- 9) Reason without divine knowledge is useless.

After delineation of the basic principle of the divine state base^d on the teach^uings of Holy Quran, Afghani pauses for a while. But at this moment Zinda Rud comes out with very basic questions. In fact these are the questions that are posed by the ordinary Muslim ■ and also by the detractors of Islam. Iqbal through the queries of Zinda Rud asks Afghani to answer these questions:-

- 1) Why is this Quaranic State concealed from the World.?
- 2) What has stopped it from coming into being.?
- 3) Why has the existing world become dead and dormant.?
- 4) Whether something is wrong with the Muslims or has something happened to the Quran itself.

On listening to these questions, Saeed Halim Pasha the companion of Afghani takes up the thread of conversation and replies in detail as to what has befallen the world of Islam. The gist of his argument is that 'MULLA' the religious leader of the Muslims, is solely and primarily responsible for the down-fall of Muslim power.

He lists the following accusations against 'Mulla'

- a) Mullah revels in declaring others as infidels.
- b) He sells the religion at a very cheap price and also deceives people in the name of Islam.
- c) For him the great QURAN is just another book of stories.
- d) His life, vision and interior are all dark. He is totally unaware of the wisdom of prophet's religion.
- e) He is an idle talker. Becuase of his un-necessaary hair-splitting nation has been fragmented.
- f) He is busy sowing the seeds of disturbance in the name of GOD.

He then addresses Zinda Rud to come out of his hiding and take control of the situation him self. Declare the secrets of Quran himself, as he know each and every thing. We have our destination before our eyes. Quran has not been changed, it is we and our vision that has under-gone a negative change.

Afghani at this stage intervenes and tells him about the uniqueness of Islam. He explains the meanings of the saying of the Prophet which declares that sacred religion of Islam has a unique status in the affairs of mankind.

This means that there are very strange and deep meanings in the verses of Quran. Hold fast to the meanings of Quran unto your heart. Neither East nor West has grasped the real import of the Secrets of Islam.

Russians have concocted a new system which holds aloft the banner of bread and butter at the cost of religion. Speak truth and search truth, nothing but the truth. Afghani, all of a sudden, diverts his attention to Russia and asks Zinda Rud, Roomi and Saeed Halim Pasha to hold for a while so that he may address the Russian Nation exclusively.

This sudden out-of-context address to the Russian nation is very significant as it is the first and last direct reference to them made by Iqbal. Criticism and deprecation of West and Western civilization was the topic of Iqbal's interest and he left no opportunity to deride the claims of their hegemony. But towards Russians he has been cautious. In ~~Bate~~-Jibrail there is a poem titled " LENIN KHUDA KAY HAZOOR MEIN " (Lenin in the presence of God) . In this poem Iqbal has shown the atheist Lenin in the presence of God, praying ' Him' for providing justice to the toiling masses. The poem concludes with the impassionate supplication for the arrival of the day of judgement.

کب ڈوبے گا سرمایہ پرستی کا سفینہ -
(۱) دُنیا ہے تیری منتظر روز مکافات -

When will the ship of Capitalism wreck. The world is waiting for the day of justice and judgement to come from GOD.

Then there are three small poems in Zarb-e-Kalim with the following titles:-

- 1) ISHTIRAKIAT (اشتراکیت) Communism.
- 2) KARL MARX KI AWAZ. (کارل مارکس کی آواز)
The voice of Karl Max.
- 3) BOISHEVIC RUSSIA. (بالشویک روس) (۲)

But all of these poems and also all other references to Russian System of polity and economy, have no such indepth analysis as is found in the address of Syed Jamalud Din Afghani. Iqbal had not been to Russia but Afghani had. Iqbal had studied the political systems of most of the countries through books. But Afghani had tasted the practical working of these systems. Cosmopolitan sag that Afghani was , was the right person to compare and contrast the Russian godless system with the godliness of Islam. This is a very long poem, having no less than 50 couplets. It is in fact an open invitation to the Russians to eschew and shed their atheism

1) Bale Jabrail by Iqbal Page- 106-398

2) Zarbe Kalim by Iqbal page 136, 137, 141.

and enter the fold of Islam. Iqbal knew well that if the political and Social problems faced by the poor of the Muslim world are not solved in the spirit of real Islamic injunctions, there is every likelihood of their being driven into the lap of Russian Communism. Iqbal also knew that colonialism, imperialism and unbridled exploitation of the Muslim masses by the coteries of the ruling elite were pushing the Muslims and all other poor majorities of world towards the attractive slogans of Soviet system. Although Iqbal unc^sathingly criticised the Godless content of atheistic communism in no uncertain terms in his poetry, still he believed that the system had some good tidings for the poor and their attraction towards it was not totally unjustified in the given milieu of blatant oppression and exploilation. He was also fully aware of the state of Islam in the countries of Muslim majorities where the real Islam was ignored and instead ^a ~~of~~ phoney version was imposed on the muslims by the ruling elite and their paid servants. Iqbal had interpreted the history of Islam in a very different way. If ^{for} ~~if~~ Carl Marx it was material dialecticism, for Iqbal it was religious and dogmatic perpetuation of successive usurpers of power and their religious cohorts. Who wrecked havoc on the successive generation of mankind. He declares his ~~Verdict~~ about the history of Islam in these classic words:-

کسے خبر تھی کہ لے کر چراغ مصطفوی -
 جہان میں آگ لگاتی پھری گی ہو لہبی -

Who knew that the Lamp of Islam will be snatched and usuped by the infidels like BULAHAB (^{il}ہو لہب) and his ^{il}UK and they will be burning and ~~looting~~ the world, wearing the garb of Islam for the sake of Islam. This had made the situation explosive and any system which promised economic and political justice to the ~~masses~~ masses had the potential to hold away in such lands. Iqbal held the view that eastern nations that were wriggling out of the yoke of colonialism, were an easy prey for Communism. Iqbal held a very novel and radical view about communism which he expressed in his letter to Sir Francis Young Huband, which was published in an issue of Daily ' Civil and Military Gazette' of July:30,1931, "Since, Bolshevism plus God is almost identical with Islam . I should not be surprised if in the course of time either Islam would devour Russia & or Russia Islam. " Thus wrote Iqbal in the latter.

However before the argument^{nt}, regarding his soliloquist address to the Russians through the dramatic good offices of Jamalud Din Afghani is taken any further it would be appropriate if the relevant parts of the letter are reproduced in original in the following lines:-

"Moreover, it may result in the whole of Muslim Asia being driven into the lap of Russian communism which would serve as coup de grace to British supermacy in the East.

" I do not myself believe that the Russians are by nature an irreligious people. On the contrary., I think that they are men and Women of strong religious tendencies and the present negative state of Russian mind will not last indefinitely, for no system of society can rest on an atheistic basis. As soon as things settle down in that country and its people have time to think ~~at~~ calmly, they will be forced to find a positive foundation for their system."

" Since Bolshevism plus God is almost identical with Islam, I should not be surprised if in the course of time either Islam would devour Russia or Russia Islam. The result will depend, I think to a considerable extent on the position which is given to the Indian Muslims under the new constitution." (1)

Iqbal was wary of the West and its civilization but he had not written the Russians off altogether and held the view that by nature they are not irreligious. The negativism which was the hallamark of communism will not last long, and will give way to positivism and religious discipline.

It is in this context that Iqbal snatches an aside in this part of Javed Nama and has a very lengthy analysis with regard to Russian Socio-Political Philosophy. The detailed discussion is more like a persuasive brief being argued by a committed lawyer of Islam exhorting and at times coaxing the new generation of Russians, to come over to Islam. Iqbal in his statement quoted earlier had apprehended that either communism would engulf Islam or Islam would attract the Russian Socialism. This process of mutual tug of War would be conducted through dialogue, discussion, arguments and persuasions. And Iqbal was the first person who not only projected the imminent dialogue between the two systems and civilizations but also as a true poet of the East and son of Islam initiated the process in a very coherent and cogent manner. Iqbal in this discussion lauds the iconoclastic role of the Soviet revolution but at the same time cautions them to be aware of the ^{local} traps fixed at every step.

THE MESSAGE OF AFGHANI TO THE RUSSIAN NATION.

Donot miscalculate the power of Quran. The d^{is}trodden muslims that you see every where in the world are not true muslims, having no light of their great Prophet lit in their hearts. The muslim of today is totally empty of teachings and blessings of Quran and Islam.

There is no real Islam anywhere in the world. The Muslims of the bygone centuries were trapped in the same snare which they had prepared for capitalism and monarchy. After dislodging Kings dictators of the world, they themselves transformed were into capitalists and monarchs. Before the sapling of their state power could take roots, they were again on the path of monarchy. Not only did they turn themselves into monarch, they lay waste their religion also and made it a subservient plaything of the rulers. This monarchical approach towards Islam changed their whole outlook towards reasons, understanding and customs and tradition of Islam.

You, the Russian harbingers of the new world, have demolished the ancient customs and systems of the world. We are identical with you in this respect. You have ousted imperialism from among you today, we had done it in our hey day. But our ancestors again led us into old castles. Take this as a warning from our history. Hold your feet firm in the fray and don't be taken in by the false gods of glittering civilization. Now this old world requires the presence and services of a nation which has a vision and which can deliver humanity out of the clutches of degradation.

Iqbal while eulogising the potentials of Russian Revolution attracts and invites it to join the nations of East. Russia is East and with East is linked the destiny of Russia. Russia has given a new order to the world and has a different socio-political climate. Time has marched past the western civilization and it would be ~~thex~~ absurd to imitate that world. The Russian Revolution has expunged the exploitative order of the feudals and lords and now it was time its negative destructionism should give place to positive constructionism. If communism wants itself to establish as the world-order, then it should have a firm foundation. The history wiped out by the onslaught of the Russian march has to be rewritten with the help of Quran, which is an infinite repository of all knowledge.

Islam also had demolished the old order of Ceasars and Chosroes and energised the wretched of the Earth to stand up against the Roman imperialism of the day. West is full of deceit, cunning and degradation while Islam represents freedom, and all positive virtues. If Russian Communism owns and holds fast to the Quran, it will succeed as a world system.

BEAUTY AND WISDOM OF QURAN.

What is Quran.

1. Death for the feudals and capitalists.
2. Life for the slaves the poor and the down trodden.

3. Seals the fate of the money grabbing class.
4. Permission to spend all you possess in the path of God.
5. Forbids usury and interest completely.
6. Declares that all land belongs to Allah and man is permitted only to draw sustenance from it.
7. Makes man trustee of land only.
8. Monarchy and Capitalism are against the spirit of QURAN.
9. All Human race is one family.
10. Priesthood and Papacy are un-Islamic.
11. Quran is something more than a book. It is all godliness.
12. Asks the Muslims to deliver unto God what exceeds their requirements.
13. It is the destiny of mankind.

Iqbal exhorts the Russians to take into consideration the teachings of Quran. We the Muslims have lost everything that we possessed but still we have the sublime and divine instrument of Quran whose melodies have the potential to arouse revolution. The Muslims have become impotent to make use of this instrument but there may be other discerning users of this instrument.

Iqbal with tears in his eyes most passionately declares that the muslims could not appreciate the divine endowment God bestowed upon them in the shape of Islam.

But the divine message of God, Quran and Islam, for its expression and manifestation is not confined to any particular nation, country or time and place. If the weak Muslims could not undertake the fiery mission of Quran God almighty may soon find a suitably strong replacement which may result in a situation when Islam and Quran are permanently snatched away from the so-called Muslims.

This idea lurks between the lines that given the decline of the Western civilization, incompetency of the Muslim to utilize prize of Quran, there is a possibility^{it} that Russian revolution may take advantage of the vacuum and pick up the banner of Islam. For this they have to march forward from the state of nihilism to the state of positivism. Iqbal in a way warns the fragmented weaklings of the Muslim nation to eschew the fissiparous tendencies by putting Quran into practice. He asks them to try to hold their place in the comity of nations otherwise once ousted, there will be none afterwards to recollect that there was a nation with such a name.

تہ سمجھو گے تو مٹ جاؤ گے اے هندوستان والو ۔

تمہاری داستان تک پہنچی تہ ہو گی داستانوں میں ۔

This poem is very significant to understand the mind of Iqbal

with regard to Russian revolution.

The conversation of Jamalud Din Afghani and ^{Saeed} ~~Saeed~~ Halim Pahsa with Zinda Rud(Iqbal) as appearing in Jave Nama along with its translation rendered by A.J. Arberry is given verbatim in the following pages.

زیارت ارواح جمال الدین افغانی و سعید حلیم پاشا
 Visitation to the spirit of Jamalud Din
 Afghani and Saeed Halim Pasha.

مشت خاکے کار خود را بردہ پیش در تماشائے تجلی هائے خویش
 A handful of dust so carried forward its task, to the
 contemplation of its own manifestation.

یا من افتادم بدام هست و بود یا بدام من اسیر آمد وجود
 Either I fell into the net of being and existence, or
 existence become prisoner in my net.

اندربین نیلی تنق چاک از من است من ز افلاک که افلاک از من است
 Have I made a chink in azure certain, am I of the skies
 or are the skies of me.

یا ضمیرم را فلک در بر گرفت یا ضمیر من فلک را در گرفت
 Either heaven has taken my heart into its breast or
 it is my heart that has seized heaven.

اندرون است این که بیرون است چیست آنچه می بیند نگه چون است چیست
 Is this external then internal, What is it, What manner
 of things is it the eyes see, What is it.

پر زخم بر آسمانے دیگرے پیش خود بینم جهانے دیگرے
 I beat my wings towards another heaven, I see another
 world rising before me.

عالمے با کوه دشت و بحر و بر عالمے از خاک ما دیرینه تر
 A world of mountains and plain, seas and dry land, a
 world for more ancient than our earth.

عالمے از ابر کے بالیدہ دستبر د آدمے نا دیدہ
 A world grown out of a little cloud, that has never known
 the conquest of man.

نقشہاں بستمہ بر لوح و جود
 خردہ گیر فطرت آنجا کس نبود (1)

Images as yet unlimited on the tablet of existence
 where no critic of nature has yet been born.

(2)

1) Javed Nama by Iqbal pages 59-82

2) Javed Nama translated by A.J Arberry pages 53-70

من به رومی گفتم این صحرا خوش است در کهستان شورش دریا خوش است

I said to Rumi. This was ~~land~~ in very fair, very fair
to tumult of the water~~s~~ in the mountain.

من نیابم از حیات این جاشان از کجا می آید آواز اذان

I find no sign here of any living thing, so whence comes
the sound of the call to prayer.?

گفت رومی این مقام اولیا ست آشنا این خاکدان با خاک ماست

Rumi said. This is the Station of the Saints, this heap
of earth is familiar with our dust.

بو البشر چون رخت از فردوس بست یک دو روزی اندرین عالم نشست

When the father of mankind departed out of Eden, he dwelt in
this world for one or two days.

این فضا ها سوز آتش دیده است ناله هائ صبحگاهش دیده است (۱)

These expanses have felt the burning of his sighs,
heard this lamentations in the house of dawn. (2)

(۱) Bird

(۲) Bird

پاک مردان از مقامات بلند

زائران این مقام ارجمند

The visitors of this honourable station are themselves
pious men of lofty station.

عارفان مثل جنید و با یزید

پاک مردان چون فضیل و بو سعید

Pious men such as Fudait and Bu said, true gnostics
like Junaïd and Ba Yasid.

خیز تا مارا نماز آید بدست

یک دو دم سوز و گداز آید بهر دست

Rise up now, and let us pray together, devote a moment
or two to burning and melting.

مقتدی تا تارو افغانی امام

رفتم و دیدم دو مرد اندر قیام

I went on, and saw two men engaged in prayers,
acolyte a turk, the leader an Afghan.

طلعتش برتافت از ذوق و سرور

پیر رومی هر زمان اندر حضور

The sage of Rumi, in rapture continually his face
radiant with an ecstasy of Jory.

ناخن شان عقده هائے ما کشاد (۱)

گفت مشرق زین دو کس بهتر نژاد

Said, "the East never gave birth to two ~~the plucking~~
^{the plucking} better sons of their nails unravelled our khots. (۲)

۱) Bird

۲) Bird

زنده از گفتار او سنگ و سفال

سیدالساات مولانا جمال

Moulana Jamal, Sayyid of Sayyids, whose eloquence
gave life to stone and shred.

فکر او مثل مقام او بلند

ترک سالار آن حلیم درد مند

And passionate Halim, commander of the Turks whose
thought matched the loftiness of his station.

باچنین مردان دو رکعت طاعت است

ورنه آن کارئے که مزدش جنت است

To ~~offer~~ prayers with such men in ~~their~~ devotion, a
labour else whose hoped for wage in Paradise.

سوره والنجم و آن دشت خموش

قرات آن پیر مردی سخت کوش

The recitation of that vigorous elder, the chapter of the
Star in that silent plain.

روح پاک جبرئیل آید بو جد

قرا تے کزوی خلیل آید بوجد

A recital that to move Abraham to ~~the~~ Ecstasy, to enrapture
the pure Spirit of Gabriel:

شور الا الله خیز و زقبور

دل از و در سینه گرد و نا صبور

The Reedful heart becomes restless in the breast, the
Cry, "No god but God" rises from the tombs. (2)

1) 9621

2) 9621

اضطراب شعله بخشد رود را سوز و مستی دهنر داود را

It imparts to smoke the quivering of the flames ~~last~~ows on
David ~~and~~dour and intoxication.

آشکارا هر غیب از قرأتش
بی حجاب ام الكتاب از قرأتش

At his recital every mystery was revealed, the Heavenly
Archetype appeared unveiled.

من زجا برخاستم بعد از نماز دست او بو سیدم از راه نیاز

After prayer & I rose up from my Pray, and kissed his hand
in all humlity.

گفت رومی "زره گردون نور" در دل او یک جهان سوز درد

Rumi said, A mole that travels the skies, in its heart a
whole world of fire and passion.

چشم جزیر خویشتن نکشاده دل بکن نادا ده آزاده

Only upon himself he was opened his eyes, Yielded his heart to
and no man, is utterly free.

تند سیراندر فرا خائے وجود

من زشوخی گزیم او را زنده رود

Swiftly he paces through the expanses of Being-jestiaghy,
I call him Zinda Rud.

۱) 96d

۲) 96d

افشا نی

زنده رود از خاکدان ما بگو
Zind Rud, tell us of our terrestrial world. speak
to us of one earth and sky.

خاکی و چون قدسیان روشن بصر
از مسلمانان بده ما را خبر
A thing of dust you are clear eyed as the Holy ones .
give us some tidings of the Mussulman.

زنده رود

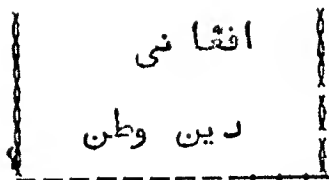
در ضمیر ملت گیتی شکن
بیده ام آویزش دین و وطن
In the heart of the People that shattered the world I have
~~seen~~ ^{seen} a conflict between religion and country.

روح در تن مرده از ضعف یقین
نا امید از قوت دین مبین
The Spirit is dead (at Spirit) through the weakness of
faith despaired of the strength of the manifest religions
ترک و ایران و عرب مست فرنگ
هر که را در گلو شست فرنگ
Turk, Russian, Arab, intoxicated With Europe and in the
throat of each the fish hook of Europe.

مشرق از سلطانی مغرب خراب
اشتراک از دین و ملت برده تاب (۱)
And the earth wasted by the West's imperialism. Communism
taken the lustre from religion and Community. (۲)

۱) 96id

۲) 96id



لرد مغرب آن سراپا مکرو فن اهل دین را داد تعلیم وطن

The lord of the West, Cunning from head to toe, brought the
People of religion the concept of Country.

او بفکر مرکز و تو در نفاق بگزر از شام و فلسطین و عراق

He thinks of the Centre, while you are at discord. give up
this talk of Syrian, Palestine, Iraq.

تو اگر داری تمیز خوب و زشت دل نه بندی با کلوخ و سنگ و خشت

If you can discriminate between good and Evil, you will not
bind your hearts to clods stones and bricks.

چیست دین برخاستن از روی خاک تا زخود آگاه گرد و جان پاک

What is religion? To rise up from the face of the dust. So that the
pure soul may become aware of itself.

می نگجد آنکه گفت الله هو در هندو دین نظام چار سو (۱)

He who has said, "God is He" is not contained within the confines of this
dimentinal order. A grass blade is of the earth, and yet rises from the
earth: alas if the pure soul should die in the dust. (۲)

۱) 96/2

۲) 96/2

حیف اگر در خاک میر و جان پاک

پرکه از خاک و بر خیز و ز خاک

A grass blade is of earth and yet rises from
the earth: alas that the pure soul should
die in the dust.

رنگ و نم چون گل کشید از آب و گل
Although man sprang out of Water and Clay from ~~water~~
and ~~clay~~ rose-like drew ^{colour} ~~sour~~ and sap.

حیف اگر بر تر نپز زین مقام

حیف اگر در آب و گل غلط مدام

Alas if he wander forever in water and clay als, if he soars
not higher than this station.

گفت جان پنهان عالم را نگر

گفت تن در شو بخاک رهگزر

The body says. Go into the dust of the roadway. the soul says
look upon the expanse of the world.

مرد حر بیگانه از هر قید و بند

جان شگفت در جهات اے هوشمند

Man of reason, the soul is not contained in dimentionals, the free
man is a stranger to every fetter and chain.

حرز خاک تیره آید در خروش

زانکه از بازان نیا ید کارموش (۱)

The free man rails against dark earth for it beseems not the falcon
to act like a mouse. (۲)

۱) Ibid

۲) Ibid

آن کف خاکه که تا میدی وطن این که گوئی مصر و ایران و یمن

This handful of earth to which you give the ~~name~~ name Country,
this socalled Egypt, Iran and Yeman.

با وطن اهل وطن رانسبتی است زانکه از خاکش طلوع ملتے است

There is a relationship between a Country and its People in
that it is out of its soul that a nation rises.

اندین نسبت اگر دای نظر نکته بینی زمو باریک تر

But if you ^{Look} ~~look~~ carefully at this relationship you will
descry a subtlety finer than hair.

گرچه از مشرق بر آید آفتاب با تجلی های شوخ و بهر حجاب

Though it is at of the East that the sun rises showing
itslef bold and bright, without a veil.

در تب و تاب است از سوز درون تا زقید شرق و غرب آید برون

Only there it burns and blazes with inward fire when it
~~escapes~~ from the ~~snackles~~ of East and West.

برد مداز مشرق خود جلوه مست تا همه آفاق را آرد بدست

Drunk with splendour it springs up out of its East that it may
subject all horigens to its mastery.

فطرتش از مشرق و مغرب بری است

گرچه او از روئے نسبت خاویی است (۱)

its nature is innocent of both East and West though relationship-wise
three it is Eastern Communism and Capitalism (۲)

۱) Glad

۲) Glad

اشتراک و ملوکیت

صاحب سرمایه از نسل خلیل یعنی آن پیغمبر به جبرئیل

The author of Das Kapital came of the stock of Abraham, that is to say, that prophet who knew not Gabriel.

زانکه حق و باطل او مضمحل است قلب او مومن دماغش کا فراست

Since truth was implicit even within his error his Heart believed, though his brain was an infidel.

غربیان گم کرده اند افلاک را در شکم جویند جان پاک را

The westerners have lost the vision of heaven they go hunting for the pure spirit in the belly.

رنگ و بو از تن نگیرد و جان پاک جزبه تن کار ندارد اشتراک

The pure soul takes no colour and scent from the body and communion has nothing to do save with the body.

دین آن پیغمبر حق نا شناس بر مساوات شکم دار را ساس

The religion of that prophet who knew not truth is founded upon equality of the belly.

تا اخوت را مقام اندر دل است

بیخ او در دل نه در آب و گل است (۱)

The abode of fratirnity being in the heart it s roots are in the heard not in water and clay. (۲)

سینه بے نور او ازل دل تہی است

ہم ملوکیت بدن را فریبی است

Capitalism too is a fattening of the body, its un-enlightened
bosom houses no heart.

برگ را بگزار دو شہدش برو

مثل زنبورے کہ بر گل می چرد

Like the bee that pastures upon the flower it overpasses the
petal and carries of the honey.

بر جمالش نالہ بلبل همان

شاخ و برگ و رنگ و بوئے گل همان

Yet Stalk and leaf colour and scent all ~~make~~ up the rose .
for whose self-some beauty the nightingales laments.

ترک صورت گوئے و در معنی نگر

آئہ طلسم و رنگ و بوئے او گزر

Surpass the talisman, the scent and colour, bid farewell to the
form, gaze order upon the meaning.

مرگ باطن گرچہ دیدن مشکل است

گل مخوان او را کہ معنی گل است (۱)

Though it is difficult to descry the inward death call not that
a rose which is truth in clay. (2)

۱) Ibid

۲) Ibid

هر نو را جان * نا صبر و نا شکیب
 هر دو یزدان نا شناس آدم فریب
 The soul of both is impatient and into breast both of them know not GOD, ~~and~~
 and deceive mankind.

زندگی این را خروج آن را اخراج
 در میان این دو سنگ آدم زجاج
 One lives by production, the other by taxation and man is a glass
 caught between there two stones.

این به علم و دین و فن آرد شکست
 آن برد جان را زتن نان را ز دست
 The one puts to rout ~~Science~~ Science, religion and art the other robs
 body of soul, the hand of bread.

غرق ندیدم هر دو را در آب و گل
 هر دو را تن روشن و تاریک دل
 I have perceived both drowned in water and clay both bodily burnished
 but utterly dark of heart.

زندگانی سوختن با ساختن

در گلی تخم دل انداختن (۱)

Life means a passionate burning, an urge to make,
 to cast in the dead day of the seed of a heart.

۱) 96/2

۲) 96/1

سعید حلیم پاشا
شرق و غرب

غریبان را زیر کی ساز حیات

For Western intelligence is the stuff of life.

For Eastern love is the mystery of being.

زیر کی هر عشق گرد و حق شناس

Only through love intelligence gets to know God, Love Labours

Find firm grounding in intelligence.

عشق چون با زیر کی همبر شود

When love is compared by intelligence it has the power to
design another world.

خیز و نفس عالم دیگر بده

Then rise and draw the design of a new world, mingle together
love with intelligence.

چشم شان صاحب نظران مرده ایست

شعله افرونگیان نم خورده است

The flame of the European in doped down their eyes are perceptive,
but their hearts are dead.

بسمل افتادند چون نخچیر خویش (۱)

زخمها خوردند از شمشیر خویش

They have been sore smitten by their own ~~swords~~ swords,
hunted down and slaughtered, themselves the hunters. (۱)

۱) 961d

۲) 961d

عصر دیگر نیست در افلاک شان

سوز و مستی را مجو از تاک شان

Look not for fire and intoxication in their vine
not into their heaven shall rise a new age.

زندگی را سوز و ساز از نار تست

عالم نو آفریدن کار تست

It is from your fire that the glow of life comes,
and it is your task to create the new world.

گفت نقش کهنه را با ید زوود

مصطفیٰ کو از تجدد می سرود

Mustafa Kemal who sang of a great renewal,
said the old image must be cleaⁿsed and polished.

گذا فرنگ آیدش لات و منات

نونگر دو کعبه رارخت حیات

Yet the vitality of the Kaaba can not be made new
If a new lat and Manat from Europe enter its shrine.

تازه اش جز کهنه افرنگ نیست

ترک آهنگ نو در چنگ نیست

No, the Turks have no new melody in their lute,
what they call new is only the old ^{tr}ue of Europe:

در ضمیرش عالمی دیگر نبود. (را)

سینه او را دمی دیگر نبود

No fresh breath has entered into their breast
No design of a new world is in their mind. (ری)

مثل موم از سوز این عالم گداخت

لاجرم با عالم موجود ساخت

Turkey perforce goes alongwith the existing world.

melted like with^{wax} in the flame of the world we know.

نیست از تقلید تقویم حیات

بارگیها در نهاد کائنات

Originality is at the roots of all creation

never by imitation shall life be performed.

جایش از تقلید گرد و به حضور

زنده دل خلاق اعصار و دهور

The living heart, creator of ages and epochs, that soul is

little enamoured of imitation.

در ضمیر خویش و در قرآن نگر

چون مسلمانان اگر چنگ داری جگر

If you possess the Spirit of a true Mussulman,

examine your own conscience, and the koran.

عصرها پیچیده در آنات اوست

صد جهان تازه در آیات اوست

A hundred new worlds lie within, its

whole centuries are involved in its moments.

گیرا گر در سینه دل معنی رس است (۱)

یک جهانش عصر حاضر را بس است

One world of it suffices for the present age-

seize it, if the heart in your breast grasps truth. (2)

۱) 96rd

۲) 96rd

هر جهان اندر بر او چون قباست

بنده مومن ز آیات خداست

A believing servant himself is a sign of God,
every world to his breast is as a garment.

می دهد قرآن جهانهای دیگرش

چون کهن گرد جهانهای در برش

And when one world grown old upon his bosom, The
Koran gives his another world

زورق ما خاکیان به نا خداست

کس نداند عالم قرآن کجا ست

The barque of us ~~terrestrial~~ ^{man} has no helms^{man}, No one knows where
the Koran ~~xxx~~ world lies.

افغانی

عالمی در انتظار قم هنوز

عالمی در سینه گم هنوز

It is a world lost now in our breast, a world
awaiting yet the Command

از
شام او روشن تر صبح / فرنگ

عالمی به امتیاز خون و رنگ

A world without distinction of race and colour
its evening is brighter than Europe's dawn.

چون دل مومن کراش تا پیر (۱)

عالمی پاک از سلاطین و عبید

A world cleaned of monarch and of slaves

A world unbounded like the believer's heart. (۲)

۱) ۹۶۱۴

۲) ۹۶۱۴

عالمی رعنا کہ فیض یک نظر تخم او افگند در جان عمر
A world so fair, that the effluence of one glance
planted the seed of it in Omar's Soul.

لایزال و وارفتش نو بنو برگ و بار محکماش نو بنو
External it is the impact of it ever new, ever new
the leaf and fruits of its sure foundation.

باطن او از تقییر بی غم ظاهر او انقلاب هر دم
Inwardly it is anxious not of change, outwardly,
every moment is revolution.

اندرون تست آن عالم نگر می دهم از حکمات او خبر
Behold that world lies within your own heart,
how I will tell you of its firm foundation.

محکات عالم قرآنی
۱- خلافت آدم

در دو عالم هر کجا آثار عشق ابن آدم سرے از اسرار عشق
In both worlds, every where are the marks of love
man himself is a mystery of love.

سر عشق از عالم ارحام نیست اوز سام و روم و شام نیست (۱)

Love's secret belongs not to the world of wombs
not to sham, or home, Greece or Syria (۲)

۱) Glid

۲) Glid

در مدارش نه شمال و نه جنوب

کوکب بی شرق و غرب و بی غروب

A star without East or West, a star unsetting,
in whose orbit is neither north or south.

از زمین تا آسمان تفسیر او

حرف انی جاعل تقدیر او

The words I am setting tell his destiny,

Their exegesis reaches from Earth to Heaven.

نور و نارآن جهان اعمال است

مرگ و قبر و حشر و نشر احوال است

Death, grave, uprising, judgement are his estates.
the light and fire of the other world are his works.

او ملارو او کتاب و او قلم

او امام و او صلوات و او حرم

Himself is Imam, prayer and sanctuary

Himself is ink, himself the book and the pen.

نه حدود او رانه ملکش را شعور

خرده خرده غیب او گرد و حشر

Little by little what is hidden in him becomes visible

it has no boundaries, its kingdom no frontiers.

اعتدال او عیار ممکنات (۱)

از وجودش اعتبار ممکنات

Hi being gives value to contingent things.

his equilibrium in the touchstone of contingent things. (۲)

من چی گویم از یم بی سا حلش غرق اعمار و دهور اند درلش
 What shall of declare of his sea without a shore
 All ages and all times are drowned in his heart.

آنچه در پآ آدم بگنجد عالم است آنچه در عالم بگنجد آدم است
 That which is contained within man in the world
 that which is not contained within the world is man.

آشکار امهرومه از جلوش نیست ره جبویل را در خلوش
 Sun and moon are manifest through his self display
 even Gabriel can not penetrate his privacy.

برتر از گردون مقام آدم است اصل تهزيب احترام آدم است
 Loftier than the heaven in the station of man.
 and the begining of Education is respect for man.

زندگی ای زنده دل دانی که چیست عشق یک بین در تماشاۃ دوتی است
 Man alive in heart do you know what thing life is?
 One seeing love that is contemplating duality.

مرد و زن وابسته یک دیگراند کائینات شوق را صورت گراند (۱)
 Man and Women are bound one to the other
 they are the fashioners of the creation of desire. (۲)

فطرت او لوح اسرار حیات

زن شگه دارنده نار حیات

Women is the guardian of the fire of life,
her nature is the tablet of life's mysteries.

جو هر او خاک را آدم کند

آتش ما را بجان خود زند

She strikes over fire against her own soul
and it is her substances that makes of the dust ~~of~~ a man.

از تب و تابش ثبات زندگی

در ضمیرش ممکنات زندگی

In her heart lurk life's potentialities from her glow and
flame life derives stability.

جان و تن بی سوز او صورت نه بست

شعله کزوی شررها در گسست

She is a fire from which the sparks break forth,
body and soul lacking her glow, can not take shape.

ما همه از نقشبت یهائ او

اچ ما از ارجمند یهائ او

What worth ~~we~~ we possess derives from her values for we
are all images of her fashioning.

حق ترا را راست اگر تاب نظر

پاک شو قد سیت او را نگر

If God has bestowed on you a glance of flame cleans
yourself, and behold her sanctity.

فاش گویم با تو اسرار حجاب (۱)

ای ز دینت عصر حاضر برده تاب

You from whose faith the present age has taken all fire, how
I will tell you openly the secrets of the veil. (۱)

۱) ۹۶۱۴

۲) ۹۶۱۴

از فروغ او فروغ انجمن

ذوق تخلیق آتش اندر بدن

The joy of creation is fire in the body, and society
is lightened by that light.

سوزو ساز خویش را گر دور قیب

هر که بردار دایم آتش نصیب

And whosoever taken any portion of that fire watches jealously
over his private passion.

تا نگیرد دلجو او نقش دیگر

عزمان بر نقش خود بند و نظر

All the time he fixed his gaze on his own image Best his
tablet should receive any other image.

مَدّ تے جز خویش کس را ندید

مختلفی اندر حرا خلوت گزید

Muhammad chose solitude on ^{mount} Hira and for a space saw
no other beside himself.

ملّتے از خلوتش انگیزیدند

نقش ما را بر دل او ریختند

Our image was then poured in his heart and out of solitude
a nation arose.

مکر از شان نبی نتوان شدن (۱)

می توانی مکر یزدان شدن

Though you may be unbeliever in God yet you can not gainsay (۲)
the prophet's glory. (۲)

۱) Gird

۲) Gird

گرچه داری جان روشن چون کلیم هست افکار تو بی خلوت عقیم

Though you possess a soul illuminate as Moses, Yet without
solitude your thought remain barren.

از کم آمیزی تخیل زنده تر
زنده تر جوینده تر یا بنده تر

By Isolation the imagination becomes more vivid, more vivid
more questing, more finding.

علم و هم شوق الی مقامات حیات هر دو می گیرد نصیب از وا ردا

Science and passion are both station of life, both take a
share of the impact of events.

علم از تحقیق لذت می برد عشق از تخلیق لذت می برد

Science derives pleasure from verification love, derives
pleasure from creativeness.

صاحب تحقیق را جلوت عزیز صاحب تخلیق را خلوت عزیز

Display is very precious to the verifier, to the Creator
solitude is very precious.

چشم موسی خواست دیدار وجود این همه از لذت تحقیق بود (۱)

The eyes of Moses desired to behold Being that was all part
of the pleasure of verification. (۲)

۱) ۹۶۱

۲) ۹۶۱

اندکے گم شو درین بحر عمیق

لن ترانی نکته ها دارد رقیق

Though shall not see Me Contain ^{any} subtilties, lose
yourslef a little while in this sea profound.

چشمه زارش در ضمیر کائنات

هر کجا بی پرده آثار حیات

On side of life's traces appear unveiled its fountian
wells up in the heart of Creation.

زحمت جلوت مده خلاق را

در نگر هنگامه آفاق را

Consider the tumult that rages through all horizons
inflict not on the Creator the trouble of display.

حفظ هر نقش آفرین از خلوت است

خاتم او را نگین از خلوت است

Solitude is the protection of every artist
Solitude is the lezel in the artist's ring.

حکومت الهی

نہ غلام او رانہ او کس را غلام

بچنانکہ بنده حق بی نیاز از هر مقام

The servant of God has not need of any station, No man is
his slave, and he in the slave of none.

۱) Glad

۲) Glad

ملک و آئینش خدا را است و بس

بنده حق مرد آزاد است و بس

The Servant of God is a free man, that in all his Kingdom
and laws are given by God alone.

زشت و خوب و تلخ و نوشیش زحق

رسم و راه و دین و آئینش زحق

The Self-seeking mind heads not another's welfare sees
only its own benefit, not another's

سود خود بیند نه بیند سود غیر

عقل خود بین غافل از بهبود غیر

The self-seeking mind heeds not another's welfare
sees only its own benefit, not others.

در نگاهش سود و بهبود همه

وحی حق بیننده سود همه

God's revelation sees the benefit of all, its regard is for
the welfare and profit of all.

وصل و فصلش لا یراعی لا یخاف

عادل اندر صلح و هم اندر مصاف

Just alike ⁱⁿ peace and in the ⁱⁿ wars of war. His joining and
parting are without fear and favour.

زور و بر ناتوان قاهر شود

غیر حق چون نامی و آمر شود

When other than God determine the eye and ^{may} then the strongman
tyrannises over the weak

زیر گردون آمری از قاهری است

آمری از ماسوالله کافی است (۱)

In this world Command is rooted ~~in~~ naked power, mastery drawn
from other than God is pure un-belief. (۲)

۱) 96d

۲) 96d

از قوانین گرد خود بند و حصار

قاهر آمر که باشد پخته کار

*The tyrannical ruler who is well-versed in power
builds about him a fortress made up of edicts.*

صعوه را در کارها گیرد مشیر

جره شاهین تیز چنگ و زود گیر

White falcon, sharp of claw and swift to seize, he taken

for his consellor the silly sparrow.

بے بصیرت سرمه با کورے دھد

قاهری را شرع و دستورے دھد

Giving to tyranny its constitution and laws a Sighless ~~and~~

man giving Collyrium to the blind.

ده خدایان فربه و دهقان چورچوک

حاصل آئین و دستور ملوک

What results from the laws and constitution of kings, FAT lords

of the manor, peasants lean as spindles.

مردہ تر شد مردہ از صور فرنگ

دائے بردستور جمہور فرنگ

Woe to the constitution of the democracy of Europe. The sound

of that trumpet renders the dead still ~~and~~ leader.

از امم بر تخته خود چیدہ نرد

حقہ بازان چون سپہر گرد گرد

Those tricksters, treacherous as the revolving spheres, have

played the nation by their own rules and swept the board.

ہز رمان اندر کمین یک دگر (۱)

شاطران این گنج و در آن رنج بر

Robbers they, this oen wealthy, that one a toiler, all the

time lurking in *ambush* one for another. (2)

۱) 96id

۲) 96id

ما متاع واین همه سودگران فاش با ید گفت سَرِّ لبران
Now is the hour to desclose the secret of those charmers
we are the merchandise, and they take all the profit.

مادران را بار دوش آمد پسر دیده ها بے نم زحَب سیم و زر
Their eyes are hard out of the love of silver and Gold.
Their sons are a burden upon their mother's backs.

می برد نم راز اندام شجر وای بر قومی که از بیم شر
Woe to a people who out of fear for the fruit, carries
off the very sap from the tree's trunk.

می کشد نازاده را اندر وجود تانیا رد زخمه از تارش سرود
And that the plectrum wins^{no} melody from its strings, slays
the ~~xxx~~ infant yet unborn in its mother's Womb.

من بجز عبرت نگیرم از فرنگ گرچه چار شیره هائے رنگ رنگ
For all its repertory of varied ^{charms} ~~charms~~, I will take nothing
from Europe ~~Excpet~~ a warning.

ای به تقلیدش اسیر آزاد شو
(۱) دامن قرآن بگیر آزاد شو

You enchaind to the imitation of Europe, be free, *Clutch* the Skirt of
the Koran, and be free. (۲)

۱) 96'4

۲) 96'4

The Earth is the Lord's property. | 'ارض ملک خداست' |

سرگزشت آدم اندر شرق و غرب بهر خاکه فتنه های حرب و ضرب
The history of a man throughout East and West ~~is~~ is a
tale of Wars, battles revol/s for land.

یک عروس و شوهر او ما همه آن فسونگر بی همه هم با همه
One bride there is, and we are all her Husband/s,
that enchantress is without all and with all withal.

عشوه هائے او همه مکروه فن است نه ازان توت ازان من است
Her blandishments are nothing but guile and trickery she belongs
~~neither~~ neither to you nor to me either.

در سازد با تو این سنگ و حجر این را اسباب حضر تو در سفر
These stones and rocks have nothing in common with you,
they are the staff of stillness, you are on a journey.

اختلاط خفته و بیدار چیست ثابت را کارها سیار چیست
How can the sleeper and the wakeful mix together what
has the plant to do with the fixed star.

حق زمین را جز متاع ما نگفت این متاع بی بها مفت است مفت
God has called the earth simply our enjoyment
this valueless enjoyment is gratis, gratis.

و خدا یا نکته از من پزیر رزق و گو راز و بگیر او را گیر (۱)
You land owner take a wise hint from me take from the
land your food and grave, but take it not. (۲)

۱) Nid

۲) Nid

تو وجود را و نمود بی وجود

صبحش تا که تو بود او نبود

How long with its company last, you are it is not, you are a living, it is a lifeless show

بال و پر بکشا و پاک از خاک شو

تو عقابی طاعت افلاک شو

You are an Eagle therefore get you about the skies, Open your wings and pinions, rise clear of the earth.

هر که این ظاهره بیند کافراست

"The Earth is the Lord's, the inward meaning is ~~that the~~ plain and he who sees not this plain is an infidel."

دولت تست این جهان رنگ و بو

من نگویم در گراز کاخ کو

I do not say, desert utterly dwelling and lane, this world of colour and scent is your empery.

صید چون شاهین ز افلاکش بگیر

دانه دانه گوهر از خاکش بگیر

Grainly grain gather the jewels from its soil, falcon-like Seize your prey out of its skies.

نو بر از خود گیسو برنارش بزن

تیشه خود را بکسارش بزن

Smite your AXE against its mountain range, take light from your self and set it all afire.

بر مراد خود جهان نو تراش

از طریق آزی بیگانه باش

Have nothing to do with the ancient ways of Azar but Hew out a new world to your own desire.

دل حریم است جزا او مده

دل برنگ و بو و کاخ و کومه

Yield not your heart to colour and scent, dwelling and lane the heart in this sanctuary, Yield it only to him. (2)

دل ۹۶۴

دل ۹۶۵

گم شدن در نقره فرزند و زن

مردن بی برگ و بی گورو کفن

Death without substance, without tomb and winding sheet is
to loose one'self in riches, children, wife.

عالمی را گم بخویش اندر کند

هر که حرفی لا اله از بر کند

But he has the words one GOD by heart can lose within himself
a world entire.

فقر جوع و رقص و عریانی کجاست

فقر سلطانی است رهبانی کجاست

What is the poverty of hunger, dancing, nakedness,
poverty is true kingship in what is monkery.

حکمت خیر کثیر است

هر کجا این خیر را بینی بگیر

گفت حکمت را خدا خیر کثیر

GOD has declared, Wisdom is a great good, wherever you may see
this good, seize it.

پاکی گوهر به نا گوهر دهد

علم حرف و صوت را شهیر دهد

Science gives pinions to words and sounds, bestows purest
substance on things without substance.

تاز چشم مهر برکند رنگه (۱)

علم را براج افلاک است ره

Science finds a way even to heaven, zenith to pluck the
sight out of sun's own eye. (۲)

نسخه او نسخه تفمیر کل

Its transcript is the commentary of the cosmos the fate
of the Cosmos hangs upon its determining.

دشت را گوید حبابی ده دهد

It says to the desert Bubble up and it Bubbles
to the Sea Produce a mirage and it produces it.

چشم او بر واردات کائنات

Its eye beholds all the events in creation that it may
see the sore foundation of Creation.

دل اگر بند دبه حق پیغمبر است

If it attaches its heart to GOD, it is prophesy but if it is
stranger to GOD, it is un-belief.

علم را بی سوز دل خوانی شر است

Science without the heart's glow is pure evil for them,
its light is darkness over sea and land.

عالمی از غاز او کورو کبود

Its rouge renders the whole world black and blind its
sprightide Scatters the leaves of all being.

بحرو نشت و کوهسار و باغ و راغ

Sea, plain and mountain, quiet garden villa, are ravaged
by the bounds of its aeroplanes. (1)

1) 96d

2) 96d

سینه افرونگ رانا ری از وست لذت شبخون و یلغار از وست
It is its fire that burns the heart of Europe,

from it springs the joy of raiding and robbing.

سیر و آژونج د هدایام را می برد سرمایه اقوام را

It turns ~~topsy~~ topsy turvy the course of the days

depoils the peoples of their capital.

قوتش ابلیس را یاری شود نور نا راز صحبت ناری شود

Its power becomes the faithful ally of satan ~~in~~ light

becomes fire by association with fire.

کشتن ابلیس کاری مشکل است زانکه او گم اندر اعماق دل است

To slay satan is indeed a difficult task, since he is

hidden within the depths of the heart.

خوشرآن باشد مسلماش کنی کشته شمشیر قرآنش کنی

Better is it to make him a true Mussalman, better to smite him

dead with the sword of Koran.

از جلال بی جما لی الامان از فراق بی و صالح الامان

GOD save us from majesty that is without beauty, GOD save us

from separation without Union.

علم بی عشق است از طاغوتیان علم تیری بر هدف نا خورده

Science without love is a demonic thing Science together with

love is a thing divine.

بی علم و محبت علم و حکمت مرده عقل تیری بر هدف نا خورده (1)

Science without love is inanimate and wisdom without love are
corpse, reason is an arrow that never pierced the target. (2)

1) 9614

2) 9614

کور را بیننده از دیدار کن
بو لهب را حیر کرآر کن

With the vision of GOD make the blind to see, convert
Abu Lahab into an impetuous Haider.

زنده رود

هست آن عالم هنوز اندر حجاب

محکمتش با نمودی از کتاب

You have displayed the foundations of the Book of GOD, yet its
founder would still veiled in shroud.

از ضمیر ما برون ناید چرا

پرده را از چهره نکشاید چرا

Why does it not strip off the veil from its face
what does it not issue yet out of our hearts.

ملت اندر خاک او آسوده ایست

پیش ما یک عالم فرسوده ایست

Before us lies a whole world wasting away, a nation
quietly reposing in its own dust.

رفت سوز سینه تا تارو کرد
یا مسلمان مُرد یا قرآن بمُرد

The heart's ardour of Tartar and Kurd in vanished
either the Mussalman, ~~and~~ dead or the Koran is dead.

سعید حلیم پاشا

زانکه ملا مومن کافر گر است

بین حق از کافری رسوا تر است

The religion of God is more shameful than unbelief,
becuase the Mullah is a believer trading in unfaith:

شبنم ما در نگاه ما ایم است از نگاه اویم ما شبنم است

In our eyes this dew-drop of ours is an ocean,
to his eyes our ocean is a dew-drop.

از شگر فیهای آن قرآن فروش دیده ام روح الامین را در فروش

At the elegant graces of that Koran-vendor
I have seen the Trusty Spirit himself cry out:

ز انسوی گردون دلش بیگانه نزد او ام کتاب افسانه
His heart is a stranger to what lies beyond the sky,
for him the Archetype of the Book is but a fable;

بی نصیب از حکمت دین نبی^{۱۲} آسمانش تیره از بی کوی

Having no share of the wisdom of the Prophet's religion,
his heaven is dark, being without any star.

کم نگاه و کور ذوق و عجز زده گرد ملت از قال و اقوالش فرد فرد

Short of vision, blind of taste, an idle gossip,
his hairsplitting arguments have fragmented the Community.

مکتب و ملا و اسرار کتاب کور مادر زاد و نور آفتاب

Seminary and mullah, before the secrets of the Book,
are as one blind birth before the light of the sun.

دین کافر فکر و تعبیر جهاد
دین ملا فی سبیل الله فساد

The infidel's religion is the plotting and planning of
Holy War;
the mullah's religion is corruption in the way of God.

آن بخلوت رفته را از من بگو

مرد حق جان جهان چار سو

The man of God is the soul of this dimensionate world;

Say from me to him, who has gone into solitude.

از نفسهای تو ملت را ثبات

ای زافکار تو مومن را حیات

You who thoughts are life itself to the believer,

Whose breaths are confirmation to the Community.

حرف حق را فاش گفتن دین تست

خفظ قرآن عظیم آئین تست

Having the sublime Koran by heart is your rite,

Your religion the publishing of the word of God.

دست خویش از آستین آور برون

تو کلیمی چند باشی سر نگو

You with whom God speaks, how long will you hang your head?

Come, bring forth your hand out of your sleeve

با غزال از وسعت صحرا بگو

سرگزشت ملت بیضا بگو

Speak of the history of the 'White' People,

Speak to the gazelle of the vastness of the desert.

فطرت تو مستنیر از مصطفی است

باز گو آخر مقام ما کجا ست

Your nature is illumined by the Chosen one,

So declare now, where is our station?

مرد حق از حق پزیر رنگ و بو

مرد حق از کس نگیرد رنگ و بو

The man of God takes not colour and scent from anyone,

The man of God receives colour and scent from God;

ہر زمان اندر تیش جانے دگر ہر زمان اورا جو حق جان دگر

Every moment there is in his body a fresh soul,

Every moment he has, like God, a new labour.

زارم بامردمونی باز گئے شرح رنزل بوم باز گئے

Declare the secrets to the believer,

Declare the exposition of the mystery of Every day

خبر حق منزل ندارد کاردا غیر حق در دل ندارد کاردا

The Caravan has no halting-place but the Sanctuary,

The Caravan has naught but God in its heart;

من نمی گویم کہ رایش دیر است کاردا دیر لغای دیر است

I do not say that its road is different ———

It is the caravan that is different, different its regard.

افتالی

از حدیث مہر طنی داری نصیب دین حق اندر جہاں آمد غریب

Have you any acquaintance with the traditions of the chosen one?

God's religion came a stranger into the world.

بآند گویم منی این حرف بکر غربت دین نیست فقر ایل ذکر

It will tell you the meaning of this vigin saying. The strangeness

is not the poverty of God's pious people.

کل دو خلیج بایہ کل ہر گھواری شاہ غریب، خلیج بحدیث الاسد کا غریب

Strangeness of religion refers to the scarceness of its verses.

The strangeness of religion every time is of a different kind.

بہر آں ہر کہ ما حب جستجو است غربت دین نہرت ایا است

The strangeness of religion every time is of a different kind.

Ponder well this ^{absolutely} ~~strangely~~, if you have eyes to see.

نگته را دریاب اگر داری نظر
تا به این حد که به این حد

غربت دین هر زمان نوع دگر

Islam has very special significance in every age.
Ponder well over this point, if you have wisdom and vision to ponder.

تا بگیری عصر نورا در کمند

دل که بآیات مبین دیگر به بند

Fasten your heart again to the perspicuous verses that you
may seize a new age in your lasso.

شرقیان هم غریبان در پیچ و تاب

کس نمی داند زاسرار کتاب

No man knows the inner secrets of the book. Easterners
and Westerners alike twist and turn this way and that.

آب و نان بردند و دین در باختند

روسیان نقش نوی ~~انداختند~~ انداختند

The Russian have laid down a new design they have taken
bread and Water and jettisoned religions.

حق ببین حق گو و غیر از حق مجوی
یک دو حرف از من بآن ملت بگو

Behold truth, speak truth, seek only truth, speak
one or two words from me to the people.

Message of Afghani
to Russian People.

پیغام افغانی با ملت روسیه

رسم و آئین مسلمان دیگر است

مأزل و مقصود قرآن دیگر است

One thing is the goal and aim of the Koran, other the
rite and ritual of the Muslem.

مصطفی در سینه او زنده نیست

در دل او آتش سو زنده نیست

In his heart there is no burning fire, the chosen one
is not living in his breast.

بندۀ مومن ز قرآن بر نخورد

خود را در ایام او نه می دیدم نه ر

The believer has not eaten the fruits of Koran
in his cup I have seen neither wine nor bear.

خود طلسم قیصر و کسری شکست
خود سر تخته ملوکیت نشست

He broke the magic spell of Caesar and Chosroes and himself
sat on the throne of empire.

تا نهال سلطنت قوت گرفت
دین او نقش از ملوکیت گرفت

When the young shoot of power gathered strength his
religion took on the shape of empire.

از ملوکیت نگه گرد و دگر
عقل و هوش و رسم و ره گرد دگر

But empire changes the gaze entirely reason, understanding,
usage and way alike.

تو که طرح دیگری انداختی
دل ز دستور کهن پیرا ختی

You who have laid down a new plan, and disengaged
your heart from the ancient system.

همچو ما اسلامیان اندر جهان
قیصریت را شکستی استخوان

Like us Moslems you have broken the bone of imperial rule in the World.

تا بر افروزی چراغی در ضمیر
عبرت از سر گزشت ما بگیر

So that you may light a lamp in your heart, take a warning
from our past history.

پای خود محکم گزار اندر نبرد
گرد این لات و هبل دیگر مگرد

Set your foot firm in the battle circle no more
about this 'lat' and 'Hubal'.

ملت می خواهد این دنیای پیر
آنکه باشد هم بشیر و هم نذیر

This aged world requires a nation that shall be bearer of good
tiding and warner.

بازمی آئی سوخ اقوام شرق بسته ایام تو با ایام شرق
Return again to the People of the East, your days
are bound up with the days of the East.

تو بجان افکنده سوزی دگر در ضمیر تو شب و روزی دگر
You have kidled a new flame in the soul, your heart
houses a new night and day.

کهنه شد افرنک را آئین و دین سوخ آن دیر کهن دیگر مبین
The rites and religion of the Franks have grown old look
no more towards that ancient cloister.

کرده کار خدا وندان تمام بگذر از لا جانب الا خرام
You have finished now with lords, pass on from 'no' march onwards to 'but'

در گزر از لا اگر جوینده تازه اثبات گیتی زنده
Pass on from 'no' if you are a true seeker,
that you may take the road of living affirmation.
اے کہ می خراشی سلام عالمی
جستہ او را اساس محکمے —

You who desire a new world order, have you sought for
it a firm foundation.

داستان کہتہ شستی باب باب فکر را روشن کن از ام الکتاب

You have expunged the ancient tale chapter by chapter,
Illumine your thoughts from the Archetype of the Book.
باسیہ نامان ید بیضا کہ داد مژگ مشدہ لا قیصر و کسری کہ داد

Who gave the black man the white hand,

Who gave the good news of no Ceaser, no Chosroes.

بر گزر از جلوه هائے رنگ رنگ خویش را در یاب از ترک فرنگ

Transcend the many coloured splendours, find your self
by abounding Europe.

گر ز مکر غربیان باشی خبیر رویی بگذار و شیری پیشہ گیر

If you are apprised by the Westerner cumming give up
the wolf, take on the lion's Trade.

چيست رواهی تلاش سازو برگ شیر مولا جرید آزادی و برگ

What is wolfishness ? The search for good and means.
the lion of the lord seeks freedom and death.

جز بقرآن ضیعی رواهی است فکر اصل شاهنشاهی است
Without the Koran, the lion is a wolf, the poetry of
Koran is the root of empire.

فکر بقرآن اختلاط ذکر و فکر فکر را کامل ندیدم جز بزر
The poverty of Koran is the mingling of meditation and
reason, I have never seen reason perfect without meditation.
ذکر ذوق و شوق را دادن ادب کار چنان است این نه کار کام و لب
Meditation ? To school pleasure and passion, this is the
affairs of the soul, not affair of lip and patate.

خیز را زوبی شعله های سیئه سوز با مزاج تو نمی سازد هیز
From it arise the flames that burn the breast, it
does not accord with your temprament yet.

اے شهید شاهد رعنائ فکر با تو گویم از تجلی هائ فکر
Martyr of the delicate beauty of reason, I will tell
you of the evelation of reason.

چيست قرآن خواجه را بپشام برگ دستگیر بنده بر سازو برگ
What is Koran ? sentence of death for the master man,
Source for the slave without food and destitute.

هیچ خیر از مردک زر کش مجو لن تنا لوالبر حتی تنفقو -
Look not for good from the money-grubbing manikin.
You will not attain piety, until you depend.

از ربا آخر چی می زاید ؟ فتن کس نداند لذت قرض حسن
What Pray is born of usury ? Tumuts ? No one knows
the pleasures of a good loan.

از ربا جان تیره دل چون حسرت و سنگ آدمی درنده بی دندان و چنک
Usury darken the soul, hardens the heart like stone,
makes man a revening beasts, without fongs of claws.

رزق خود را از زمین بردن رواست این متاع بنده و ملک خداست
It is lawful to draw one's sustence from the soil
this is man's enjoyment , the property of GOD.

بنده مومن امین حق مالک است غیر حق هر شیء که بینی ها لک است

The believer is the trustee, GOD is the possessor

What you see other than GOD is perishing.

رایت حق از ملوک آمد نگون قریه ها از دخل شان خوارو زبون

GOD's banner has been beaten down by kings, Their entry

has reduced townships to misery.

آب و نان ماست از یک مائده

~~Our bread and water are of our Table,~~

دود و آدم "نفس" واحد

Our bread and Water are of our Table,

The progeny of Adam are as a single soul.

نقشهای کاهن و پاپا شکست

نقش قرآن تا درین عالم نشست

When the Koran design descended into this World

it shattered the images of priest and Pope.

این کتاب نیست چیزی دیگر است

فاش گویم آنچه بر دل مضمیر است

I speak openly what is hidden in my heart, what is

not a book, it is something other.

جان چون دیگر شد جهان دیگر شود

چون باین در رفت جان دیگر شود

When it has entered the soul, the soul is transformed

When the soul, has been transformed, the world is changed.

زنده و پا ندیده و گویا ست این

مثل حق پنهان وهم پیدا است این

Like God, it is at once hidden and manifest, living

and enduring, yes, and speaking.

سرعت اندیشه پیدا کن چو برق

اندر و تقدیر هائے غرب و شرق

In it are the destinies of East and West realize then the

lightning like swiftness of thought.

با مسلمان گفت جان بر کف بنده
هر چه از حاجت فزون داری بده
It told the Muslem "Put your life in your hands,"
give whatever you possess beyond your needs.

آفریدی شرع و آئین دگر اندک بماند قرآنش دگر
You have created a new Law and Order, consider
it a little in the light of the Koran.

از بزم و زیر حیات آنگه شوی
عمدت تقدیر حیات آنگه شوی
And you will understand life's heights and depths.
You will comprehend the destiny of life.

ساقی ما بے می و ساقی است ساز قرآن را باقی است
Our assembly is without wine and cup-bearer Yet the
melodies of the Koran's instrument are immortal.

زخمه ما بے اثر افتد اگر آسمان دارد هزاران زخمه در
If our plectrum now strikes without effect Heaven houses
thousands of excellent strummers
ذکر حق از امتان آمد غنی از زمان و از مکان آمد غنی
GOD's remembrance requires not nations it transcends
bounds of time and space.

ذکر حق از ذکر هر ذاکر جداست احتیاج روم و شام او را نه کجاست
GOD's remembrance is apart from remembrance of every
remembrance what need has it of Greek or Syrian.

حق اگر از پیش ما بریل دشت پیش قوم دیگر بگزار دشت
If GOD should remove it from us, He can if He will
transfer it to another People.

از مسلمانان دیدم تقلید وطن
 عصر زمان جا غم بلبر ز دو بدن

I have seen blind conformity in muslims and this maked
 me tremble in my bones.

ترسم از روزی که محرومش کند
 آتش خود بر دل دیگر زنند

I fear the day when the gift of God given to us in the
 shape of fire will be taken back from us and will be given
 to some other nation.

IQBAL AND SARWAR KHAN GOYA.

Sarwar Khan Goya was a writer, a poet and a well-known literary figure of Afghanistan at the time of Iqbal's visit to Afghanistan. He was an ardent admirer and votary of Iqbal. He ^alunched a literary megazine ' Kabul ' under the auspices of Anjuman-e-Adabi Kabul in June:1930. This magazine continued its publication till late seventies but from 1937 onward it was bifurcated into two parts, Persian and Pashto.(1) Becuase of his being a literary personality and his attachment to Iqbal, he was officially assigned the duties of accompanying Iqbal and other Indian guests during all their stay and travelling in Afghanistan. Goya received Iqbal and Ross Masood on October 23,1933 in Kabul and saw them off on November 2, 1933 in Qala-e-Jadid. He accompanied the guests to Ghazni, Qandhar and to the last check post of Afghanistan. In an article Goya himself proudly stated:-

" این یکی از افتخارات زندگانی من است
 که در مدت اقامت او در کابل و غزنه
 قندهار شرف محبت و همراهی می
 نصیب من بودی (۲)

This is one of the great honours of my life that I have the privilige of accompanying Iqbal to Kabul, Ghazni and Qandhar during his stay in Afghanistan.

1) " Iqbal Afghanistan main" by Dr.Muhammad Riaz (Almaarif Lahore May:1977- Page-25

2) Maqalate Youme Iqbal 1967. Page 30.

Iqbal had written many letters to him which he had treasured but which have not been published anywhere so far. These letters if found and published may not only throw light on their relations further but also give additional details of Iqbal's travel to Afghanistan. Goya says:-

" چنانچہ نامہ ہائی قیمت دار او کہ نزد من

محفوظ است این مطلب را ثابت و روشن میسازد ، (۱)

" His (Iqbal's) invaluable letters, which have been preserved by me, may prove and further illumine what I have said."

Sarwar Goya considered Iqbal to be one of the greatest poets of Asia. Even before meeting him he was all love and respect for him. In March:1931 issue of 'Kabul' he wrote a comprehensive introduction of the poetry of Iqbal. In 1933 Goya went to Iran to represent his country in the 1000th:Jashn-e-Firdosi. He felt very sorry and dejected when he found the Iranian poets totally unaware of Iqbal's greatness. They did not seem to be impressed by his poetry and many of them were not even aware of his existence. Goya was very disappointed and stood alone and aloof in the company of Iranian Scholars. Dr. Khawaja Abdul Hamid Irfani encouraged him and talked him into taking part in the discussions.(2).

1) Ibid. Maqalate Youme Iqbal.

2) Iqbal Iranian ki Nazar Main." by Dr.Khawaja Abdul Hamid Irfani.
Page- 8.

The magazine 'Kabul' launched by Sarwar Goya in June 1930, had upto September and October 1939 the following articles published on or about Iqbal:-

<u>S.No.</u>	<u>Month/Year.</u>	<u>Title of the Article.</u>	<u>Pages.</u>	<u>Authors.</u>
1.	March: 1931	Dr. Iqbal.	19-23	Sarwar Goya.
2.	June: 1932	Allama Iqbal.	13-23	Shahzad Ahmac Ali Khan Durrani.
3.	August: 1932	(Verses of Iqbal from Javed Nama)	40	Iqbal.
4.	December: 1932	Address to the younger generation. سخنرانی به نثراد نو	-	Iqbal.
5.	January: 1933	(Two Instalments). جاوید نامہ	-	Iqbal.
6.	October: 1933	Welcome to the Ffiends of India.	-	Editor.
7.	December: 1933	Afghanistan as seen by scholars of India. (Speeches of Iqbal, Ross Masood and Suleman Nadvi in Kabul)	81-94	Iqbal Ross Masood Suleman Nadv
8.	December: 1934.	Welcome of Masnavi Musafir with extracts.	86-90	Editor.
9.	April: 1935	Saqi Nama and Poem on Kashmir.	39-40	Iqbal.
10.	March: 1938 (Published in May: 38)	Death of Iqbal. (Poems & Articles)	-	-

11.	February/March: 1939	Ist: Anniversary of Iqbal.	-	-
12.	September:/Oct: 1939.	Khudi as seen by Iqbal.	39-43	Translation of Article of Dr.S.Abid Hussain by Qiyamud Din Khadim.
13.	June/July: 1965	Allama Iqbal.	30-38	Professor Ghulam Hassan Mujaddadi.
14.	April/June: 1967	Philosophy of Iqbal.	3-8	Professor Ghulam Hassan Mujaddadi. (2)

DETAILS OF ARTICLES PUBLISHED IN ' KABUL ' JOURNAL.

(1) SARWAR GOYA'S ARTICLE ON IQBAL (MARCH: 1931 ISSUE).

It is a sort of introduction of Iqbal. He gave some extracts of Iqbal's Masnavi, " Asrar-e-Khudi" and mentioned Rumooze Bekhudi, Payame-e-Mashriq, Bang-e-Dara and Zaboor-e-Ajam and some other books of Iqbal. He also disclosed that Iqbal's Javed Nama was in the Press. Sarwar Goya at this stage was not aware of the biographical details of Iqbal. So he writes that such information is being provided by Sardar Salahud Din Saljuqi which, when received, will be published.

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- 1) Iqbal Afghanistan^Main, by Dr.M.Riaz ' Almuarif- May: ' 1977 P-26
 2) Ifadate-^Iqbal by Dr.Muhammad Riaz. Page-208-9.

(2) ARTICLE OF SHAHZADA AHMAD ALI KHAN DURRANI
ON IQBAL JUNE ISSUE 1932.

In this article Ahmad Ali introduced four poets of Iran, Turkey and Sub-continent namely:-

- a) Iqbal.
- b) Rabindernath Tagore.
- c) Namiq Kamal.
- d) Mashhadi.

But the most detailed all, spread over 11 pages, is the introduction of Iqbal. All the details of his life have probably been given as provided by Saljoqi. The author analysed comprehensively Iqbal's couplets on Khudi, freedom, Pan-Islamism and awakening, there is a separate review of Javed Nama which was published in the same year. The author seems immensely impressed by Iqbal's broad-mindedness as manifested in the chapter where he brackets Buddha, Zaratusht with the Prophet of God. (1)

The article carried a piece^(قطر) of 6 couplets written specially about Afghanistan and Nadir Shah. (2)

The couplets were specially written for the journal on the request of the Editors and were published alongwith a photograph of Iqbal under the title of "A message to the Millat (Nation)"

(پیام به ملت)

1) Almuarif Page 28
 2) Ibid.

These were perhaps the only verses written about Afghanistan on request. These couplets do not form part of any collection of Iqbal and were first published in Pakistan in March:1974. (1)

صبا بگویی با افغان کوهسار از من
 بمنزلی رسد آن ملتی که خود تگراست
 مرید پیر خر اباتیان خود بین شو
 نگاه او زعقاب گرسنه تیز تراست
 ضمیر تست نه نقش زمانه نو کشید
 نه حرکت فلک است این نه گردش قمر است
 دگر بسلسله کوهسار خود بنگر
 که تو کلیمی و صبح تجلی دگر است
 بیا بیا که بدامان نادر آویزیم
 که مرد پاک نهاد است و صاحب نظر است
 یکی است ضربت اقبال و ضربت فرهاد
 جز آنیکه ^{شیر}مارا نشانه بر جگر است

(3) AUGUST:1932 issue - EXTRACTS FROM JAVED NAMA.

In this issue such verses of Javed Nama were reproduced which carried the praise of Afghanistan and her leaders. There were ten couplets taken from Javed Nama.

4 & 5. DECEMBER: 1932 AND JANUARY 1933 ISSUES.

These issues carry in two instalments all the 136 verses contained in the last Chapter of Javed Nama under the title of " ADDRESS TO JAVED". سخن به نشراد نو

6. OCTOBER: 1933 ISSUE.

This issue carries the news of arrival in Kabul of Iqbal, Ross Masood, Hadi Hasan and Barister Ghulam Rasool Khan. This does not mention S. Suleman Nadvi who reached after two days of Iqbal's arrival on 25th: October: 1933. This means that the issued was in the process of printing on 21, 22, 23 October: When Iqbal started from Peshawar on 21st: and reached Kabul on 23. By the time Suleman Nadvi reached Kabul on 25 October, the issue was already out. So his arrival could not be reported in this issue.

7. DECEMBER: 1933 ISSUE.

In this issue activities of Iqbal and his companions in Kabul have been reported in detail. Reception hosted in honour of the guests by the Anjuman-e-Kabul has been given full coverage. Iqbal, Ross Masood and Suleman Nadvi spoke in Urdu while Professor Hadi Hasan delivered his address in Persian. All these speeches are reported in Persian.

8. DECEMBER: 1934 ISSUE.

This issue contains a review of Iqbal's Masnavi 'Musafir' which was published in October: 1934. Extracts of the travelogue were also reproduced. The review placed Iqbal alongwith the great classic poets of Persian language namely Roomi, Saadi, Hafiz and Bedil. The reviewer admired the cosmopolitan approach of the poet in the following words.

" یکی از فضائل عمده و بزرگ علامه مدوح که مارا
به مدحش بی اختیار نماید این است که وی فضل و
استعداد خود را مخصوص هند ساخته بلکه از جمله مضامین و خدام
بین اعلی اسلام به شمار، ردد - این فاضل شهیر یک سوز
حقیق همواره برائے معارف گزشته و عظمت رفته اسلام داشته و تمام
قری و موجودیت خود را در صدور هممنوم، و سنجیدن جاده برائے
عورت ترقی و عظمت اسلام می باشد ، (۱)

One of the best and great qualities of Allama Iqbal was that he did not confine himself, his scholarship and his knowledge to India alone. Rather he considered himself a servant of Islam. This great scholar had a burning soul and desire for recapturing ~~the~~ the past glory of Islam. He dedicated the whole of his life to achievement of this great mission.

1) Ibid.

9. APRIL, 1935 ISSUE.

In this issue Iqbal's Poems 'Saqi Nama' and Qata-e-Kashmir were reproduced. The poem on Kashmir was taken from Payam-e-Mashriq, but 6 couplets pertaining to the particular local of Kashmir were omitted.

10. MARCH 1938 ISSUE PUBLISHED IN MAY 1938.

This issue which might have been ready for publication in April, when the news of Iqbal's death reached Kabul. So the issue was delayed for a while and a fifteen-page obituary was included in the issue. A condolence meeting was held on April, 21, 1938 in which articles were read on various aspects of Iqbal's life. Some of the sub-titles of the articles were as follows:-

- (a) Iqbal and Afghanistan.
- (b) Decline of World of Islam and Iqbal's role of reawakening.
- (c) Iqbal an opponent of limited concept of nationalism.
- (d) Quran and Iqbal and influence of Iqbal's Poetry.

In the articles special reference was made to Iqbal's concern and restlessness for the people of Afghanistan during the turbulent period of over-throw of Amanullah and victory of Nadir Shah.

Iqbal's special relations with Nadir Shah were highlighted. The special features of Iqbal's visit to Afghanistan were again repeated. At the end a selection of Iqbal's poetry from his collections Payam-e-Mashriq, 'Musafir' and Paschay Beyad Kard, made by Sarwar Goya was given. Photographs of Iqbal, Ross Masood, Suleman Nadvi and Sarwar Goya were also printed. Two Pashto poems of Qayamud Din Khadim (1) marking the grief of the author were also published. It was also reported that Ministry of Education, Afghanistan also held a meeting of condolence. (2)

~~11x~~ 11. FEBRUARY AND MARCH: 1939, ISSUES.

These issues reported the news of first anniversary of Iqbal and also about a literary meeting held by Anjuman-e-Kabul.

12. SEPTEMBER- OCTOBER 1939 ISSUE.

In it the Persian translation of Dr. Syed Abid Hussain's Urdu article on Iqbal by Qiyamud Din Khadim is published.

1) Prominent poet of Afghanistan.

2) Almuarif.

Professor Sarwar Goya is one of his speeches declared Iqbal as a Master and Guide of All the Urdu and Persian Poets. He treasured the memories of these days when he had the opportunity of meeting, seeing and escorting Iqbal and his companions in Afghanistan. Sarwar Goya later rose to the position of ~~becoming~~ Advisor on Education to the Government of Afghanistan in 1967. He visited Pakistan in that capacity and attended the 29th anniversary of Iqbal in Karachi in 1967. He read a beautiful paper on the occasion in Persian. This article is reproduced here below:-

” اقبال و افغانستان ”

پروفیسر سرور گویا اعتمادی

مشیر تعلیم مملکت افغانستان

(۱)

انعقاد انجمنی برای یاد و بورد و ذکر آثار یا افتخار زعیم شرق
عارف اسلام شاعر خاور استاد و امام گویندگان فارسی و اردو علامه اقبال
در دلها شوی و در جانها تاثیر پدیدمی آورد که زبان و بیان از ادای آن
عاجز و ناتوان است - اقبال کوکب طالع گوینده بزرگ حکیم عصر زبده روزگار و
ودیعہ زمان و فرزند گیتی و شاعر بشریت و بیدار کننده شرق و دشمن استعمار
و مناری آزادی و استقلال بود - اقبال ستاره فروزانی بود که فروغ فلسفه و دانش
او بر جهان اسلام می تافت و مقام او آثار او قدرت قلم و قریحت او عشق
و سیدائی او فلسفه و حکمت او بزرگتر از آن است که با کلمات چند حق آن بزرگوار
را توان گزارد بقول مولانای بلخی.

یک جهان خواهم به پهنای فلک.

تا بگویم وصف آن رشک ملک .

درین بهار که بگفتند شوق و نغمه برین از مرغزار رسته زمین از
 بهاران چون بال ترو شده نگه جز در لا اله و گل نه بیچید و هوا جز سبز و سنبلی
 نه غنچه نو اهای این مرغ بلند آشیان از کنگره آسمان مخن به گوشه ما میرسد نواهای
 که تا دل باقی و جهان باقی تا عشق باقی و شعر تا توحید باقی و اسلام باقیست
 پاینده و جاودان خواهد بود - وی رموز و اسرار ارتقای بشریت را می
 شناخت و به راز سعادت اسلام و ملل شرق آشنا بود - امر شرقیان را به
 برادری و برابری و حریت و آزادی و به خدا شناسی و خود شناسی
 ترغیب میکرد - علامه اقبال مانند استاد و پیشوای بزرگ خود سید جمال الدین افغانی
 به توحید ملل اسلام عشق و سوز داشت ایران افغان مسلمانان هند عرب و تاتار
 در نگاه وی گلهائی بودند که از یک چمن رسته و در یک بهار پورده و از یک
 چشمه آب خورده باشند - گویند گان کلمه لا اله الا الله و جبین سایان وادی
 غیر نی زرع املقرا را به یک راه دعوت میکرد - او عشق و بیخودی را بر خورده
 کارهای خرد ترجیح می نهاد او معتقد بود تا مسلمانان، اهل کتاب که غروت الوثقای الهی
 است با ایمان غیر متزلزل و عقیده کامل چنگ ترفند رستگار نخواهند شد -
 ارادت ما بر اقبال علامه ما بر آثار و گفته های آن شاعر بی عمل چنان است
 که ارادت ما بر اقبال علیهم السلام سنائی و مولوی و جامی و سید جمال الدین افغانی
 اقبال ما افغانها را از صمیم قلب دوست میداشت بر دره و دریای ما بر خاره
 و خارای ما بوکوه و صحرائی ما بر عرفان و ادبیات ما بر آثار و ادبات
 ما بر تاریخ و روایات ما چنان به عشق و محبت می دید که کسی در دل
 وی سخت و نهایت راسخ بود - از مناظر و مریسای زیبای اشهر ما چنانکه
 شعرا و صاحب دلان

ما وجد کرده اند و لذت برده اند و بی به همان اندازه مزت ببرد و به شور می
آمد و بر افتخارات و اعتلای کشور ما چنان که بزرگان ما متمتع می شدند خویشتن
را متمتع و برخورداری می پنداشت بر شاد می شد و بر اندوه ما میگریست.

حضرت علامه پیرو پیر اصحاب شاگرد و بستان استاد بزرگ سنائی غزنوی
و مولانا جلال الدین بلخی و مولانا نورالدین جامی هروی و سید جمال الدین افغانی
و بالاخره یکی از مفاخر مشترک ما و ملت دوست ما پاکستان بود - مفاخر که
زمانه از هزار سال با اینطرف معیار مشترک زندگانی مذهبی اجتماعی علمی ادبی تهذیبی و
تاریخی ما و ملت پاکستان قرار داده مفاخر که تا هنوز شمع مزار داتا گنج بخش
علی هجویری غزنوی از فراغ آن یار میدهد و گفتار و زبان آتشین حضرت علامه اقبال
بعد از ۹۰۰ سال آنرا ترجمانی می نماید تاثرات و حزبات و اشتعالاتی که
در باره وطن محبوب ما هروی هر وقت و هر بیش آمدی مشاهده میشود فزون
تر از آن است که درین چند کلمه ادا شود - او را پندارو گفتار مخصوص
درین باره بود ما را به خودی میخواند و به داشتن انکسار بخود و اعتماد به نفس
که نفس که جبللی افغنهاست تمجید میگفت - نگاه عقابان مادر نظر وی نافه
تر و برنده تر از شمشیر و خنجر می نمود عزم ما را محکم تر از خطاب میکرد -

بیا بیا که بدامان نادر آریزیم -

که مرد پاک نهاد است و صاحب نظر است -

و در حق ملت ما میگفت -

آسیا یک آب و گل است ملت افغان در آن پیکر دل است
او فساد گیتی را در فساد آسیا و فتنه آسیا را در فساد دیار ما معاینه میکرد و میگفت
از فساد او فساد آسیا در کشاد او کشاد آسیا
او معتقد بود فرزندان افغان یعنی دل پیکر آسیا آزاد نباشد تا آزاد نگردد -
تا دل آزاد است آزاد است تن ورنه کاهی دره بار است تن
اقبال عقیده راسخ داشت که شراد افغان هنگامه به سر منزل مقصود رسد که بنیان
خودی و آزادی را استوار سازد -

صبا بگوی به افغان کوهسار ازم

به منزلی رسد آن ملی که خود تگراست

نسبت به همین محبت و عشق سرشار بود که سی و چهار سال قبل برین در سالهای
آخر زندگانی خود در کشور ما به مسافرت رداخت و کتابی بنام مسافر به ره آورد -
این گلستان ارمغان دوستان نمود - و غریب نیست اگر گویم گو بنده ایس کتاب در
کشور ما غریب نبود و کمتر از صاحب دلاں و عرفا و گویندگان وطن ما بر دل‌های
ما مقام و منزلت نداشت این یکی از افتخارات زندگانی من است که در ملت اقامت
او در کابل و غزنه و قندهار شرف محبت و همراهی می نصیب من بود - این رابطه
دوستی و معنوی تا دم مرگ می قطع نشد - چنانچه نامه های قیمت دار او که نزد
من محفوظ است این مطلب را ثابت و روشن میسازد -

هنگامیکه بر تربت پادشاه زنده دل مغل ناب رحمت‌الله علیه فتمحه

میخواند اشک میر بخت و روان پادشاه مغل را براینکه پیکرش در آغوش قلل سنگینی کابل
آرامیده مسعود و خوش نصیب می ناست - دریشگاه روضه شهنشاه بزرگ ما سلطان محمود
غزنوی سر احترام فرود آورد و تربت حکیم سنائی را چندان از اشک گلگهر نمود که سنگ را در

بر بارگاه پدر و پادشاه بزرگ احمد شاه ابدالی چنان احترام نمود که ازان بالا تر ممکن نبود.

وقتی که مابین اما کن مقدس و پدر از جلال و حشمت می رسیدیم ما دعا می نمودیم ولی شاعر اسلام را می دیدیم که مثل تصویر بی جان استاده سیلاب اشک از چشمانش جاریست حتی از دیدن او حال ما نگرگون میشد. تمام این تأثرات و خاطرات خود را در کتاب مسافر که یادگار این سفر پدر داخته به وصیعه نهاده است. مایه را در وطن خود مسافر نمی دانسیم اما چه توان کردی خود پنداشته بود که هنگام سفر نزدیک است و جاره مرگ حاضر شده او صدای جرس کاروان را شنیده بود و میدانست چندی بعد اندر آن قافله که سالها بی چون مولوی داشت و مشعل افروزی چون سنائی رهسپار طریق میشود. اقبال نیز در این کاروان شامل گردید و سفر گزید اما مرامت هجر او از کام جوی نگزید فرزندان ملت افغان بر مرگ او انجمن و شیون کردند و در ماتم او بزرگ و کوچک ~~میتراشید~~ متاثر شدند. سخن با خطابه ها ایراد کردند و موزونان یا بتخت قصائد و مراثی فرا انتشار نمودند.

و نویسندگان کشور در اطراف زندگانی و مرگ وی مقالات نوشتند و افوال او را به افول کوکب اقبال تعمیر کردند. اگر چه خاطرات او در دایها جا داشت و مزار او بر صدور عرفا و قلوب صاحب دلائل بود صندوقی از قیمت دارترین سنگهای وطن که در آب و هوای آزاد پروریده شده بود و از صلابت کوهسار وزارت بنیاد اخلاص ما تمثیل میکرد بیاد گار تربت گرامی اش اهدا نمودیم در سالرگه های ولایت و شالهای که هر روز وفات وی یاد و بودی میشود و یوم اقبال می نامند جراید و رادیوی ما انباز گردیده و از اظهار ارادت و علامه باز نموده امروز نیز درین محفلی که به یاد وی منعقد است به روان آن شاعر نام آور اسلام و ~~عالم~~ عارف دانای اسرار و رموز درود می فرستیم و سربار دیگر مراتب ارادت و علاقه خود و هم وطنان خود را تجدید میکنم. اگرچه فنای اقبال ظاهری و جسمانی است ورنه آن آفتاب ملک معنی و چراغ شب شبستان روحانی از مرگ حقیقی مصون است.

هرگز نمیرد آنکه دلش زنده شد به عشق -
ثبت است بر جریده عالم دوام او -

یاد اقبال در لوایع صدر و صفحات قروب ما چون نقش بر سنگ است نقش که به گردش مهر و ماه

تطور لیل و نهار و سیر قرون و اعصار دور بنیاد استوار آن فتوی وارد نگردد -

خلل پدید بود هر بنا که می بینی -
بجز بنای محبت که خالی ال خلل است -

CONCLUSION.

In a thesis where the person and personality of a great scholar and intellectual is studied visa vis some people or country, it is neither easy nor feasible to draw a scientific or philosophical conclusion. This is particularly more difficult in case of Iqbal whose almost all poetic and personal aspects have been examined thread-bare. Every word said, read and written by him has been recorded and published and there is hardly any scope or likelihood for fresh grounds to be broken. A huge pile of information original and speculative is available ~~for~~ from which the scholars have to sift the material according to their own designs and likings.

Iqbal wrote virtually on all topics of national, international, social, cultural and literary import with varying degrees of emphasis. The master theme of his poetry however, was God, man and the universe. He was endowed with a rare gift of poetic genius and intellectual sublimity which he had perfected with immense scholastic labour. For Iqbal Islam or Quran was the key to all the ills that infested the people of the world as a whole and the Muslim Umma in particular. But unlike many scholars and

intellectuals, he held a very supreme and sublime view of Islam, which was poles apart from the ritualistic and dogmatic Islam propagated and practised by the obscurantist mouthpieces in the service of monarchs and ^Lords that ruled in the world of Islam. Iqbal was of the view that real Islam and Quran have been interned by the exploitative elite and their stooges since the early days of Islam and in its place a pseudo and oppressive version has been made operative. The poor masses have neither been cowed down through coercive state machinery or have been outwitted by the special kind of preachers of Islam who held Islam as a statically dogmatic and pragmatically spent-out force. Iqbal wanted this impasse to be broken and for this purpose he advocated vociferous adherence to a regenerated and rejuvenated Islam which was a death knell for the exploiting elite on the one hand and a panacea for the exploited poor on the other hand at one and the same time.

Having this in view Iqbal embarked on a life-time mission of reconstruction of religious thought in Islam. He preached for rejuvenation of its pristine glory. For this noble task he employed all the capabilities of his being through the vehicle of his prophetic gift of poetry. His strategy was to:-

- 1) Awaken the Muslims out of slumber imposed on them by the centuries of ignorance and exploitation.
- 2) make individuals as self-knowing and self-respecting entities worthy of self perfection through constant struggle.
- 3) bind and weld together all the Muslims of the world in a unified political whole-ness, irrespective of geographical differences and distances.
- 4) project real spirit of Islam and Quran and make the Muslims follow them in solid actions.
- 5) glorify the bright past of Islam and project the great Muslim individuals and groups of the past and present for emulation.
- 6) Strive for the political and physical independence of the Muslim sub-continent through achievement of a separate home-land.

Living in the colonised state of India, Iqbal cherished the goal of independence more than any thing and he held distance from real Islam as the reason for the slavery of the Muslims world over. He adored those Muslim people and lands where there was freedom, liberty and independence.

Iqbal held the view that the people who remained loyal to Islam, to their traditions, to austere ways of life were the ones who deserved and sustained freedom. For the rebirth of 'Khudi' or 'Ego' in the Muslim, it is necessary that they should abide by the real spirit of islamic faith and also undergo a rugged life in the rocky and desert terrains of their locations. Faith, location, discipline, individual or national, are some of the aspects that Iqbal laid more stress on in the scheme of his awakening of 'Khudi'.

All the Muslims living any where in the world were close to his heart but he had a very special love and regard for the Afghans and Pathans. They were the people who appropriately fitted into his frame of thought and actions.

- 1) They were Muslims and Islam-loving to the hilt.
- 2) They were free and had never allowed themselves to be subjugated or colonised by aliens.
- 3) They were warriors, brave, courageous and unafraid of death.
- 4) They adhered to their traditions, customs and lived in the rugged rocky terrains of their father-lands.
- 5) They were simple, austers and unassuming.

- 6) They were men of few words but full of action.
- 7) They were self-knowing and had their 'Khudi' or (Ego) awakened.
- 8) They were less adherents of 'reason' and more prone to 'ISHQ' (Love, emotion, passions)
- 9) They were anti-imperialists and had fought many wars against British imperialism.
- 10) They were born rulers and had ruled all along.
- 11) They were saviours of Islam and Muslims of sub-continent and always came to the rescue of their brethren in India.

Iqbal had a natural tilt towards Afghans and almost all of his works are interspersed with the mention of Afghans and Afghanistan. He knew that it were Afghans who had not only spread Islam in India but also had directly saved Muslims of sub-continent from total annihilation. It were they to whom the Muslims of India looked for saving them. Iqbal also knew that Muslim of India through subjugation of two centuries have lost the qualities of self-respect and ~~the~~ struggle, while Islam and Iman of Afghan Muslims were intact.

The martial race of Afghans and Pathans was a model for Iqbal. He sees almost all qualities of his ideal 'Men' in them. He exhorts and implores them to preserve and protect their intrinsic values. Iqbal held the view that Afghans loved and practised Islam and if they were properly guided in achieving the modern science and technology, they could form a formidable power which could not only face the challenges of modern world but also serve as a true model of Islamic power in the East and West. He earnestly believed that of all the ethnic groups of Muslims, Afghans were the only people who could show the ways to other Muslims of the world. Salvation of Asia, East, Islam and Muslims lay in the struggle of Afghans.

If Iqbal loved any single nation, it was the Afghan nation. If Iqbal loved any single country, it was Afghanistan. If Iqbal had personal relation with any rulers and intellectuals of a country, it was Afghanistan. It were Afghans and Afghanistan about whom he wrote hundreds and thousands of verses. It can safely be concluded that Iqbal was the best friend Afghans ever had and it can without fear of contradiction be declared that Iqbal was the best ' Afghan Shanas ' and 'Afghanistan watcher' India ever had.

(افغان شناس)

(1)

Appendix-A

MUSAFIR

مثنوی مسافر

(TRAVELLER)

(Full Text)

نادر افغان شه درویش خو رحمت حق بر روان پاک او

Nadir the Afghan Kian, good natured and pious.
God's blessing be on his soul.

کار ملت محکم از تنبیر او حافظ دین مبین شمشیر او

Has strengthened the foundation of his nation and
is defender of his religion.

چون ابو زر خود گز اندر نماز خر تهن هنگام کس خارا گداز

While in prayers humble and meak like Abu Zar, but
in the field of battle *he is strong and forceful.

عهد صدیق از جمالش تازه شد عهد فاروق از جلالش تازه شد

In peace and harmony, his reign symbolizes Siddique's era
and in matters of power and authority, he resembles Umar Farooq.

از غم دین درویش چون لاله داغ در شب خاور و جود او چراغ

With heart burning with anxiety for his Deen, his
presence is like a lamp in the dark night of the East.

در نگاهش مستی ارباب ذوق جوش جاش سراپا جزب و شوق

His eyes are full of intoxication and his sprit
is full of love and ecstasy.

(2)

خسروی شمشیر و درویشی نگه هر دو گوهر از محیط لا اله

Possesses sword of warrior and vision of a saint.
Piety and strength both gifts of Islam.

فقرو شاهی واردات مصطفی است این تجلیهای ذات مصطفی است

Being indifferent to riches and having authority over
riches are both virtues of the prophet Muhammad (peace be
upon him) These are the glittering symboles of Mustafa the
Prophet(peace be upon him)

این دو قوت از وجود مومن است این قیام و آن سجود مومن است

Believer has both the qualities. One is his
composure while the other his submission.

فقر سوز و درد و داغ و آرزو ست فقر را در خون تپیدن آبروست

Faqr is fire, pain and mark of love. Faqr is fond
of secrefice.

فقر نادر آخر اندر خون تپید آخرین بر فقر آن مرد شهید

Nadir's 'Faqr ' resulted in martyredom, which is
worthy of praise.

ای صبا ای ره خور تیز گام
در اطواف مرقدش نرمک خرام -

O. Breeze, nimble footed walker, tread slowly around the
grave of the King.

شاه در خواب است پا آهسته ده غنچه را آهسته تر بکشا گره

Flow quietly as the King is asleep . Even the
noise of blossom is unwelcome here.

از حضور او مرا فرمان رسید آنکه جان تازه در خاکم دمید -

Received a Communication from him. This message
enlivened my body.

سوختم از گرمی آواز تو ای خوش آن قوی که راندر از تو

The message filled me with fire. Fortunate is the
nation that understands him.

از غم ملت ما آشنا ست می شناسیم این نواها از کجاست

What ails you, we know. Know the source

of your message.

ای باغوش سحاب ما چو برق روشن و تا بنده از نور تو شرق

You are like alightening in our clouds. East is aglow with
your wisdom.

یک زمان در کوهسار ما درخش عشق را بار آن تب و تاب به بخش

For a moment brighten our mountains. Also intensify
the glow of our love."

تا کجا در بندها باشی اسیر تو کلیمی راه سینا بگیر

Wriggle out of the chains. Take the path

to Sina like Moses.

طی نمودم باغ و راغ و دشت و در چون صبا بگزشتم از کوه کمر

Have travelled along the orchards and mountains
of Afghani^{همه} like breeze have flown past the mountains.

خیبر از مردان حق پیگانه دیست در دل از صد هزار افسانه ایست

Khyber has seen the fiats of many a truthful men.

It embodies the stories of many brave men.

جاده کم دیدم از و پیچیده تر یا و گرد در خم و پیچش نظر

Never seen a path so lybrinthine. Vision
goes berserk in these heights.

سبزه در دامن کهسارش مجھے از ضمیرش بر نیاید رنگ و بو

No foliage grow here. No fragrance and
clour is visible here. سر زمین کبک او شاهین مزاج
آهسته او گیرد از شیران خراج

Sparrows of this land are ~~kagk~~ tougher than the
falcons. Deers are braver than lions.

در فضایش جرّہ بازان تیز چنگ لرزه برتن از نهیب شان بلند

The eagles of this land are strong. Which intimidate
the furious tigers.

لیکن از بی مرکزی آشفته روز بی نظام و نا تمام و نیم سوز

Disunity infests the Land, Which has neither any
system nor any grace.

فر بازان در پرواز شان از تد روان پشت تر پرواز شان

The Eagles have lost majesty of flights, having
been rendered weaker than the ordinary patridges.

آه قومی بی تب و تاب حیات روز گارش بی نصیب از واردات

The nation has lost glory of life. Has no dynamism
and ingenuity.

آن یکے اندر سجود این در قیام کاروبارش چون سلوک بی امام

They are busy observing rituals without understanding.

They have no Leader to lead them.

ریز ریز از سنگ او میخای او آه از امروز به فردای او

They have their wine bottle smashed. Have no prospects for future.

خطاب به اقوام سرحد

ADDRESS TO THE PEOPLE OF FRONTIER.

اے زخود پرشیدہ خود را باز یاب در مسلمانان حرام است این حجاب

O. You that have become unaware of your selves, discover your selves. This indifference to one's self is un-Islamic.

رمز دین مصطفیٰ دانی که چیست غاش دیدن خویش را شاهنشاهی است

Do you know what is secret of the religion of Prophet Muhammad (Peace be upon him) It is self discovery which in itself is a prize.

چیست دین در یافتن اسرار خویش را زندگی مرگ است به دیدار خویش

What is religion. It is self realization. Life is death without discovery of self and its secrets.

آن مسلمانان که بیست خویش را از جهان بر کزیده خویش را

The Moslem who discovers himself, is the master of the world.

از ضمیر کائنات آگاه است تیغ لا موجود لا الله است

He becomes aware of the secrets of the universe. He weilds the sword of La (renunciation) and hoists the flag of Illalah((GOD IS ONE)

بر مکان و لاسکان غوغای او نه سپهر آواره در پهنای او

He has his mark stamped on the known and the un-known. Depth of his world is unfathomable.

تا دلش سر ز اسرار خداست حیف اگر از خویشتن نا آشنا ست

Soul is full of secrets of the God. How unfortunate it would be if one remains un-aware of himself.

بده حق وارث پیغمبران او ننگد در جهان دیگران

The believer is inheritor of the Prophet. He can not remain confined to the world of ordinary reason.

تا جهانی دیگر پیدا کند این جهان کهنه را برهم زند

Before he creates a new world, he has to dismentle the old order.

زنده مرد از غیر حق دارد فراغ از خودی اندر وجود او چراغ

A living being shuns all disbelief. The Lamp of Ego is lit in him.

پای او محکم برزم خیزو شر زکر او شمشیرو فکر او سپهر

That person is solidly strong in the battle of truth and falsehood. His prayers are his sword while his thoughts are like shield unto him.

صبحش از بانگ که برخیزد در جان نه زنده آفتاب خاوران

His mornings spring from the echos of self or and are not subservient to the rising of sun.

فطرت او بی جهات اندر جهات او حریم دور طوافش کائنات

He is oblivious of the six dimensions of the world. He is the pivot around which the whole universe revolves.

ذره از گرد راهش آفتاب شاهد آمد بر عروج او کتاب

Dust particles of his path turn into sun. The
holy book testifies it.

فطرت او را کشاد از ملت است چشم او روشن سواد از ملت است

Nation borrows glory ~~xx~~ from him. His vision is
many-fold due to his nation.

اند که گم شو بقرآن و خبر باز ای نادان بخویش اندر فکر

Seek knowledge from the holy Quran and then
delve deep into your own self.

در جهان آواره بیچاره وحدت گم کرده ای صد پاره ای -

You have lost your unity and have been de-stored into
hundreds of factions.

بند غیرالله اندر پائت تست را غم از داغی که در سیمائت تست

You follow the foot steps of the non-believers and
have brandished your forehead with the silver marks.
This saddens me.

میر خلیل از مکر پنهانی تبرس از ضیاع روح افغانی تبرس

O. Leader of the nation, beware of this secret
fraud. Beware that the Spirit of Afghani is being lost.

ز آتش مردان حق می سوز مت نکته از پیرم روم آموز مت

Le me give you warmth from the fire of great
men of truth. Le me teach you a point of wisdom
drawn from the saint of Rum.

رزق از حق جو مجو از زید و عمر مستی از حق جو مجو از بتک و خمر

Seek your susten^{an}ce from the God and not from Tom, Harry and Dick. Don't derive intoxication from the wine and other herbs but seek it from truth.

گل مخر گل را سخر گل را بجو زانکه گل خوار است دائم زرد رو

Don's go after the flowers and her^{ls}s. The flowers remain yellow and sick for ever.

دل بجو تا جاودان باشی جوان هر تجلی چهره ات چون ارمغان

Search everything within your soul and it is your soul that will make you perenially young. From the inner glow-your face will brighten up.

بنده باش و بر زمین رو چون سمند چون جنازه نه که بر گردن برند

Tr^ansform you self into such a human being who has speed and dynamism of a horse. Do not convert yourself into dead body, which is born by others on their shoulders."

شکوه کم کن از سپهر لاچورد جز بگرد آفتاب خود مگرد -

Don't complain of the blue Sky. Only revolve around the Sun of your ego.

از مقام ذوق و شوق آگاه شو ذره ای صیاد مهر و ماه شو

Realise the status of love in your life. With this realisation, you, being as tiny as an atom, may become as strong as the conquerer^y Sun and Moon.

عالم موجود را اندازه کن در جهان خود را بلند آوازه کن

Assess and examine the existing world and make yourself loudly heard in it.

بزرگ و ساز کائنات از وحدت است 9 اندرین عالم حیات از وحدت است

Unity begets beauty in the world. Life in the universe is the outcome of its compactness.

در گذر راز رنگ و بو شائے کهن پاک شو از آرزو های کهن

Walk past the old discoloured world and cleans yourself of the obsolete thoughts.

این کهن سامان نیر زد و جو نقشبند آرزو تازه شو

This old junkyard is worthless. Awaken new hopes in your self.

زندگی بر آرزو دارد اساس خویش راز آرزو خود شناس

Live depends on the positive ambitions. Realize your ambitions.

چشم و گوش و هوش تیز از آرزو مشت خاکه لاله خیز آرزو

Love sharpens all the faculties of life. Love turns dust into flower.

هر که تخم آرزو در دل نه کشت پاغال دیگران چون سنگ و خشت

He who failed to sow the seeds of love in his heart, becomes down trodden life pebbles and stones.

آرزو سرمایه سلطان و میر آرزو جام جهان بین فقیر

Ambition is the asset of kings and leaders. Ambition is the miraculous wine cup of the Dervesh wherein he sees the whole universes.

آب و گل را آرزو آدم کند آرزو را راز خود مدرم کند

It is the love that turn the human into a Adam and
it is the love which cause self-introduction.

چون شرر از خاک ما برمی جهند ذره را پهنای گردون می دهد

This love emerges like a sparkle from our body and
lends the vastness of the skies to a small atom.

پدر آذر کعبه را تعمیر کرد

از نگاه خاک را اکسیر کرد
Abraham founded the Kaaba and made dust

into gold.

تو خودی اندر بدن تعمیر کن*

مشت خاک خویش را اکسیر کن -

You build your ego your dust will
become a panacea.

مسافر وارد می شود به شهر کابل و حاضر
می شود بحضور اعلیحضرت شهید

THE TRAVELLER ENTERS THE CITY OF KABUL AND APPEARS IN THE PRESENCE OF KING THE MARTYRE.

شهر کابل خطه جنت نظیر آب حیوان از رگ تاش بگیر

City of Kabul is life paradise. In its grapes runs the blood of perenial life.

چشم صائب از سوادش سرمه چین روشنی پائنده باد آن سر زمین

The eyes of great poet Saib got inspiration from the soil of this land. This land should remain glowing for ever.

در ظلام شب سمن زارش نگر بر بساط سبزه می غلط سخن

In the darkness gardens emit fragrance and the 'Morning' plays.

آن دیار خوش سوا د آن پاک بزم باد از خویشتن ریاست شام و ریم

City of beautiful soil and land of purity, the climate of which is better than the climate of Rome and Syria.

آب او براق و خاکش تا بهاک زنده از موج نسیمش مرده خاک

Its waters are crystal and its dust is illuminated. Its cool breeze rejuvenates the dead clay.

ناید اندر حرفو صوت اسرار او آفتابان خفته در کهسار او
Words and sounds beggar to describe the secrets of
this land. Many suns lie asleep in its stony terran^{ian}.

ساکنانش سیر چشم و خوش گهر مثل تیغ از جوهر خود خبر

~~Fortunate~~ Dwellers of this land are fortunate and
contented. Like the edge of the Sword are unaware of
their inherent strength

قصر سلطانی که نامش دلکشا است زائران را گرد راهش کیما ست

'Dilkusha' the palace of the King is beautiful. It is
love-d by the visitors.

شاه را دیدم در آن کاخ بلند پیش سلطان فقیر در مد

I saw the King in that high palace. A dervesh
presented himself to a King.

خلق او اقلیم دلها را کشود رسم و آئین ملوک آنجا نه بود

His good nature impressed every body. There was
no royal protocol in his presence.

من حضور آن شاه والا گهر به نوا مردم بدر بار گهر

In his presence this dervesh was like a poor
man in the court of great 'Umar'

جانم از سوز کلامش در گداز دست او بو سیدم از راه نیاز

He granted me audience and honoured me with kind words. I very humbly kissed his hand.

پادشاهی خوش کلام و ساده پوش سخت کوش و نرم خو و گرم جوش

The monarch was dressed in simple clothes but was kind of words. He had warmth of heart and pleasing manners.

صدق و اخلاص از نگاهش آشکار دین و دولت از وجودش استوار

Truth and sincerety was writ large on his face. His being lent strength to state and religion.

خاکی و از نوریان پاکیزه تر از مقام فقر و شاهی با خبر

Being a human was better than angels. He was aware of the status of being dervesh and King.

در نگاهش روزگار شرق و غرب حکمت او راز دار شرق و غرب

Affairs of both East and West were before his eyes and encompassed wisdom of the both world.

شهر یار چون حکیمان نکته دان راز دان مدو جزر استان

He was King who was wise and intellectual like a philosopher. He had the knowledge of rise and fall of nations.

پرده ها از طلعت معنی کشود نکته های ملک و دین را و نمود

He could unveil the meaning of the words and
dis~~se~~vulged secrets of the religion and State.

گفت ازان آتش که دای در بدن من ترا دانم عزیز خویشتن

Showed his affection to me for the fire that
I had in my-self.

هر که او را از محبت رنگ و بوست در نگاهم هاشم و محمود اوست

All those who have sparks of love in them are
dear to him like his own brothers, Hasham and Mahmood.

در حضور آن مسلمان کریم هدیه آوردم ز قرآن عظیم

I presented a copy of Holy Quran to that
great Muslim ruler.

گفتم این سرمایه اهل حق است در ضمیر او حیات مطلق است

I told him that a believer had no better asset.
The holy book possess the secrets of life in it.

اقدر و شر ابتدا را انتها است حیدر از دیروز او خیر کشا است

It has the begining and end of everthing. Its power
enabled Ali (G.M.B.P.W.H) to open the gate of Fort to Khyber.

نشه حرّم بخون او دويد ماه را به اشک از چشمش چکید

I spoke in such a heart-moving style that my words warmed
his blood and drops of tears gushed forth from his eyes.

گفت نادر در جهان بی چاره بود از غم دین و وطن آواره بود

The King then spoke " I was a helpless creature in this world. My grief stricken heart was bleeding for my religion and state.

کره و دشت از اضطرابم بی خبر از غم بی حسابم بی خبر

The mountains around me were unaware of my restlessness. They were incapable for guaging the depth of my grief.

ناله با بادگ هزار آمیختم اشک با جوئے بهار آمیختم

I wailed with the nightingales and wept with the streams.

غیر قرآن غمگسار من نه بود قوتش هر باب را بر من کشود

Except Quran None was there to console me. The power of Quran opened new visitas for me."

گفتگوی خسرو والا شراد باز با من جزیه سرشار داد

The speech of the monarch filled me with new hopes.

وقت عصر آمد صدای الصلوات آن که مومن را کند پاک از جهات

Call for 'Asar' Prayer was given at that time. This transported the poet into a new world.

انتهائے عاشقان سوز و گداز کردم اندر اقتدای او نماز

The height of love is burning and melting. I offered my Prayer under his leadership.

راز هائے آن قیام و آن سجود جزیه محرمان نتوان کشود

Only a real sage can imagine the secrets of such
a Prayer.

هر مزار شهنشاہ باہر خلد آشیانی

AT THE MUSOLEUN OF KING BABAR.

بیا کہ ساز فرنگ از نوایر افتاد است درون پرده او نغمہ نیست فریاد است
Rise up as the music of the West is dead. ^{Her} ~~Song~~ melody
Is emitting cries.

زمانہ کہنہ بتان را ہزار بار است من از حرم نکزشتم کہ پختہ بقیاد است

The world is full of new idols but I adhere consistently
with my own religion.

در فش ملت عثمانیہ دو بارہ بلند چہ گوشت کہ بہ تیموریان چہ افتاد است

Ottoman empire is again on the rise. The Moghuls
are down-graded.

خوشا نصیب کہ خاک تو آرمیو اینجا کہ این زمین ز طلسم فرنگ آزاد است

You are fortunate that your mortal remains are buried
here in Kabul which is free from the British yoke.

ہزار مرتبہ کابل نکوتر از دلی است کہ آن عجزوہ عروس غرار داماد است

Kabul is a thousand times better than Dehli because Dehli
has been prostituted hundred, of times.

درون دیده نگه دارم اشک خونین را که من فقیرم و این دولت خدا را راست

I have a store house of tears. This Commodity ~~which~~ derveshes possess in abundance.

اگر چه پیر حرم ورد لا اله دارد کجا نگاه که برده تر زیو لار است

Although the religious leader always repeats the Quranic words but ^{Lack} ~~he~~ vision that is strong.

سفر به غزنی و زیارت مزار حکیم سنائی

JOURNEY TO GHAZNI AND VISIT OF THE MUSOLEUM OF SANAI THE SAGE.

از نوازشهای سلطان شهید صبح و شام صبح و شام روز عید

Favours of the mortyred King have turned my life into a jubilation.

نکته سنج خاوران هندی فقیر پیهان خسرو بیوان سرور

The poet of the East had enjoyed the privilage of being the royal guest.

ناز شهر خسروی کردم سفر شد سفر برمن سبک تراز حضر

The travel in the land of that great King was more comfortable than staying at my own house.

سینه بکشادم بآن باده که پار لاله رست از فیض او در کوهسار

The breeze coming from that land converted rough mountains into flowers.

آند عزنی آن حریم علم و فن مرغزار شیر مردان کهن -

That Ghazna was centre of knowledge and Art and
also the abode of the great sages.

دولت محمود را زیبا عروس از حنا بندان او داناخ طوس

City of the Great king Mahmood of Ghazna, whose
decorator was sage of TUSE. (Toose) طوک

خفته در خاکش حکیم غزنی از نواح او دل مردان قوی -

Also lies buried in it the great sage of Ghaza whose
poetry gives strength to the heart of stone.

آن حکیم غیب آن صاحب مقام ترک جوش رومی از ذکرش تمام

That great sage who knew about things un-known, who
had high status among poets.

من ز پیل روز پنهان در سرور هر دورا سرمایه از ذوق حضور

I know the apparent, he knew the un-disclosed. We are
both love-stricken.

او نقاب از چهره ایمان کشود فکر من تنذیر مومن را نمود

He discovered the secret of the faith, I am unveiling
the future for the believers.

هر دورا از حکمت قرآن سبق اوز حق گوید من از مردان حق

We both derived wisdom from Quran. He learnt from religion,
I speak for the people of God.

در فضائے مرقد او سوختم تا متاع ناله اندو ختم

I burnt with love in the atmosphere of his musoleum,
so that I may inhale as many sad songs as I could.

گفتم اے بینوہ اسرار جان پر تو روشن این جهان و آن جهان

I then spoke "you see secrets of the life and to you
both the words are like crystal."

عصر ما وارفته آب و گل است اهل حق را مشکل اندر مشکل است

The present age has become totally matrialistic and
men of truth are facing great difficulties in this word.

مومن از فرنگیان آنچه دید فتنه ها اندر حرم آمد پدید

The believers are being worsened by the West. Even the
sacred land is infested with the problems.

تا نگاه او ادب از دل نخورد چشم او را جلوه افرونگ برد

The soul has lost its strength due to false beauty of
the West.

اے حکیم غیب امام عارفان پخته از فیض تو خام عارفان

O, Sage of the un-known, O, captain of the all sages.
your wisdom strengthens the immature sufies.

آنچه اندر پرده غیب است گوئی بگو که آب رفته باز آید بجوئی

Tell us what is lying un-disclosed in the realm of un-known,
so that the dry rivers start folwing again.

روح حکیم سنائی از بهشت برین
جواب می دهد

THE SPIRIT OF SANAI, THE SAGE REPLIES FROM THE PARADISE.

راز دان خیر و شر گشتم ز فقر زنده و صاحب نظر گشتم ز فقر

Faqr had made me conversant with the secrets of Good and Evil. The Faqr had made me alive and man of vision.

یعنی آن فقری که دانه راه را بیند از نور خودی الله را

The Faqr which knows the path, makes one see the God through the lights of Ego.

اندرون خویش جوید لا ال در محله شمشیر گوید لا ال

This Faqr discovers 'Laila' from within and has the courage to speak 'Laila' even under the edge of Sword.

فکر جان کن چو زنان بر تن متن شمشیر مردان گریه در میدان فغان

Care for your soul and don't go after your physical beauty like females, like a man face the world.

سلطنت اندر جهان آب و گل قیمت او قطره از خون دل

What is the price of the wordly empire, just a drop of blood of the heart.

مومنان زیر سپهر لا جورد زنده از عشق انور من از خواب و خورد

Under this blue sky, the Muslims are alive because of love and not due to eating and drinking.

می ندانی عشق و مستی از کجا ست این شعاع آفتاب مصطفی است

Don't you know what is the origin of love and ecstasy.
It is just a ray of the sun of Mustapha (P.B.U.H).

زنده تا سوز او در جهان تست این نکه را زنده ایمان تست

Becuase of its fire the life stays in your body. It is
the protector of faith.

با خبر شو از رموز آب و گل پس بزن بر آینه آب و گل اکسیر دل

Become aware of the secrets of this world and then rule
this world with the strength of your heart.

دل ز دین سر چشمه هر قوت است دین شمه از معجزات صحبت است

The soul gets strength from the faith and faith
emanates from the company of good people.

دین مجو اندر کتب ای به خبر علم و حکمت از کتب دین از نظر

Don't search for faith in the books. Faith comes from the
company of saints.

بو علی دا ذننه آب و گل است به خبر از خستگهای دل است

Avecina was aware of only worldly knowledge. He was not
aware of the intricacies bestowed by grief of love.

نیش و نوش بو علی سینا بهل چاره سازیهای دل از اغل دل

All the wisdom of Avecina is falsehood. Souls can be repaired
by the saintly ~~xxxxxxx~~ people.

مصطفیٰ بحر است و موج او بلند خیز و این دریا بجوی خویشت بند

Muhammad the ~~Prophet~~ Prophet (PBUH) is an ocean
with high waves Rise and collect oceans in your self.

مدتی برسا خلش پیچیده لطفه هائج موج او نا دیده

You are stuck up on the shore since a long time but are
still/un-aware of the waves of great ocean.

یک زمان خود را بدریا در فگن تا روان رفته باز آید به تن

Try to jump into the river once so that the Spirit may
may again be activated in your body.

اے مسلمان جز براه حق مرو تا امید از رحمت عامع مشو

O, Muslim deviate not from the path of truth, and be not
disappointed with the universal mercy of God.

پرده بگزار آشکا رائی گزین تا به لرزد از سجود تو زمین

Remove the veil and show yourself up so that the earth
shakes when you bow your head in prayers.

دوش دیدم فطرت بیتاب را روح آن هنگامه اسباب را

I have seen the restive nature of sanai which has caused the
tumult in this mundane world.

چشم او بر زشت و خوب کائنات در نگاه او غیوب کائنات

He has his eyes on the good and evil of the universe and
also knows about the un-known realms of universe.

دست او با آب و خاک اندر ستیز آن بهم پیوسته و این ریز ریز

xxxxx Spirit of Sanai permeates the whole world, in totality and in pieces.

گفتش در جستجوی کسیتی در تلاش تار و پود کیتی

I asked her whom is she after and in what problems in she entangled.?

گفت ال حکم خدائے ذوالمنن آدمی نو سازم از خاک کهن

She replied that under the orders of the God she is busy designing a new man out of old dust.

مشت خاک را به صد رنگ آرمود به به به تا بیدر سنجید و فزود

She weighed the handful of mud in different ways, rolled, straightened and then inflated it.

آخر او را آب و رنگ لا له داد لا له اندر ضمیر او نهاد

Then she painted it red like a poppy flower. She also placed the contents of La-Ila in its interior.

باش تا بینی بهار دیگری از بهار ^{زگیں} پاستان _{تهی}

Now look at the flowery beauty of this new creation which is better than so many spring fields.

هر زمان تدبیرها دارد در رقیب تا گیتی از بهار خود شایب

The hostile appotunities conspire every moment to deprive you of the blessing of this spring.

بر درون شاخ گل دارم نظر عنقه ها را دیده ام اندر سفر

Whenever I look at the branch of flowers, I always see the new birds throbbing with life.

لاله را در وادی و کوه دمن از میدان باز نتوان داشتن

How long will the buds of Lala (Popy flower) remain un-blossomed in the ^{the} mountains and plains.

بشیر مردے کے صاحب جستجو است نعمہ واکو ہفتوز اندر گلو است

The truthful man is ready to speak, but the voice of truth is choked in the throat.

بر مزار سلطان محمود علیہ الرحمۃ

ON THE GRAVE OF SULTAN MAHMOOD:

خیزد از دل ناله ها به اختیار آه آن شهریه که اینجا بود بار

The cries spontaneously emanate from my heart when I behold Ghazni. Ghazni was once an old city.

آن د یارو کاخ و کو ویرانه است آن شکوه و فال و فرافانه ایست

That old City has been devastated and its grandeur is just a fiction.

گنبدے در طوف او چرخ ہرین تربت سلطان محمود است این

This tomb around ^{which} revolves the sky is the musoleum king Mahmood

آنکه چون کودک لب از کوثر بهشت گفت در گهواره نام او نخست

It is pure and full of piety like the first spoken words of a new born.

برق سوزان تیغ به رنهار او دشت و دراز از یلغار او

The unshathed sword of the King emitted lightning which sent waves of tremors in the mountain.

زیر کردن آیت الله راعش قرآن سرا بر تر تش-
قدسیان

His flag was the symbol of truth in this world.
Now angels recite verses from Holy Quran at his grave.

شوخی 'فکر مرا از من ربود تا نبودم در جهان دیو زد

I was so engrossed in my thoughts that I felt transported into the world of imagination.

رخ نمود از سینه ام آن آفتاب برد گیها از فروش به حجاب

From my soul emerged a sun-like face which unveiled so many secrets.

مهر گردون از جلالش در رکوع از شعاع دوش می گردد طلوع

The sun of this world bowed with reverence before this face which dawned a new day in the world.

وارهیدم از جهان چشم و گوش فاش چون امروز دیدم دوش

When I witnessed the new dawn, I become ecstatic and lost faculties of seeing and hearing.

شهر عزنین یک بهشت رنگ و بو آبجو ها نغمه خوان در کاخ و کو

O. City of Ghazni! You are a paradise of colour and fragrance. Your rivulets sing songs in every lane and street.

قصر هائے او قطار اندر قطار آسمان با قبه هایش هم کنار

There are beautiful buildings lining the streets of the city, whose heights overtake the height of the sky alone.

نکته سنج طیس را دیدم بهرم لشکر محمود را دیدم بهرم

I saw the wise company of sage of Toos and also saw the armies of King Mahmood.

روح سیر عالم اسرار کرد تا مرا شربده بیدار کرد

My spirit wandered in the mysteries of the world and then some un-discerning person awakened me.

آن همه مشتاقی و سوز و سرور در سخن چون رند به پر و جاسور

I still feel anxious to secure ecstasy and burning and want to become intoxicated, care-free and brave.

تخم اشک اندرون ویرانه کاشت گفتگو ها با خدای خویش داشت

I wept profusely and sowed the seeds of my tears in that wilderness and kept talking for a while with my God.

تا ندیدم به خبر از راز او سوختم از گرمی آواز او

So for I was unaware of this Secret. The secret fire set me ablaze.

مناجات مرد شوریده در ویرانه غزنی

SUPPLICATION OF A FRENZIED MAN IN THE WILDERNESS
OF GHAZNI.

لاله بهر یک شعاع آفتاب دارد اندر شاخ چندین پیچ و تاب

Lala (Poppy flower) waits endlessly to catch a ray of the sun. It coils and recoils in the pang of waiting.

چون بهار او را کند عریان و فاش گویدش جزیک نفس اینجا مباش

When the spiring unveils it, she also tells it not to stay any longer in this WORLD.

هر دو آمد یک دگر را ساز و برگ من ندانم رست و سرگردان

Life and death are inseparably inter-twined. No body knows whether life is better or death.

زندگی پیهم مصاف نیش و نوش رنگ و نم امروز را از خون نوش

Life is a constant battle between the sweet and the sour. Out of today tomorrow is born.

الامان از مکر ایام الامان الامان از صبح و از شام الامان

Beware of the treachery of time. Beware of this change of day and night.

ای خدا ای نقشبد جان و تن با تواین شوریده دارد یک سخن

God is the Creator of universe. This scribe wants to speak to you.

فتنه ها بینم درین دیر کهن

فتنه ها در خلوت و در انجمن

I have seen troubles and treacheries both in the
internal world and external worlds.

عالم از تقدیر تو آمد پدید

یا خدای دیگر او را آفرید

This universe is your creation, or is it the product of
another God.

ظاهرش صلح و صفا باطن ستیز

اهل دل راشیسه دل ریز ریز

Why is there peace on the surface but there is War in the
souls of men. This has broken the hearts of the men of truth.

صدق و اخلاص و صفا باقی نماند

آن قدح بشکست و آن ساقی نماند

Truth and sincerety have fled from this world. Those old
values and their practioners were no where.

چشم تر بر لاله رویان فرنگ

آدم از آتشون شان به آب و رنگ

The world is taken by storm by the beauties of the West,
in whose presence the whole of humanity has lost its colour.

از که گیرد ربط این کائنات

ای شهید عشوه لات و منات

Where this world gets its order and discipline from.

Tell me, O, votary of the artificial beauties.

مرد حق آن بده روشن نفس

نائب تو در جهان او بود و پس

Man of truth, with fire within is the representation of
God on this earth.

او به بنده نقره و فزند و زن گر توانی سوختات او شکن

been
He has/chained by the material attractions . It is
only you who can liberate him of these yokes.

این مسلمان از پرستاران کیست در گریانش یک هنگامه نیست

Why has Muslim lost the fire and dynamism. Does he
not worship the real God.

سینه اش به سوز و جانش به خروش او سرافیل است و صور او خموش

His soul is without fire and his body has no voice.
an Israfil^{is} with a silent buggle.

قلب او نا محکم و جانش ندرند در جهان کالائے او نا ارجمند

His heart is weaks and body is without activity. He is
totally worthless.

در مصاف زندگی به ثبات دارد اندر آستین لات و منات

In the battle of life he is defeated. He has fake gods
up his sleeves whom he worships.

مرگ را چون کافران داند هلاک آتش او کم بها مانند خاک

Like an un-believers he considers the death as the end
of life. His fire is dead like the dust.

شعله از خاک او باز آفرین آن طلب آن جستجو باز آفرین

Convert his dust into fire again. Give him that craze
for search and research.

باز حزب اندرون او رابده آن جنون ذو فنون او رابده

Invest him with the internal emotional frenzy. Give him again that creative madness.

شرق را کن از وجدش استوار صبح فردا از گریبانش بر آر

Illuminate the world of East with an activity, which may result in emergence of new morning.

بحر احمر را بچوب او شگاف از شکوهش لرزه افکن به تاف

Red sea may again is divided with the stroke of his rod. The mountains of caucasia may shiver with his grandeur.

قندهار	و زیارت خرقه مبارک
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VISIT OF QANDHAR-SEEING OF THE DRESS OF THE PROPHET
(PEACE BE UPON HIM)

قندهار آن کشور مینو سواد اهل دل را خاک او خاک مراد

Qandhar is heaven on earth. For the people pure of heart, this land is land of promise.

رنگ ها بو ها شوا ها آب ها آب ها تا بده چون سیلاب ها

The colour, fragrance, climate and the water- all beautiful and full of life.

لاله ها در خلوت کمسار ها نارها یخ بسته اندر تار ها

The Poppies in the rocky wilderness seem like ambers frozen in the fire.

کوی آن شهر است / کوچه دوست ^{سارا}
 ساریط بر بند محمل سوغ دوست

The streets of city are like streets of my beloved.
 Camel driver take me to my friend.

می سرایم ^{دیگر} از یاران نجد از نواح ناکه را آرم بوجد

I sing the exstastic songs of Arabia which transport
 even Camels into a state of frenzy.

۱ ۱
 ۱ ۱ غزل ۱ ۱
 ۱ ۱
 ۰ ۱

GHAZAL

از دیر مغان آیم به گردش صهبا مست در منزل لا بودم از باده الا مست

Without drinking I have become intoxicated. I bailed out
 of the stage of renunciation with the help of declaration of
 Kalima (the holy pledge)

دانم که نگاه او ظرف همه کس بیند کرد است مرا ساقی از عشوه و ایما مست

All-knowing God sees every thing. My wine-server has
 taught me all the intricacies of love.

وقت است که بکشائم میخانه رومی باز ^{کرمی}
 پیران حرم دیدم در صحن کلیسا مست

Time has come when message of Rumi is spread. But I
 see religious leaders over whelmed by the West.

این کار حکیم نیست دامان کلیمه گیر صد بنده ساحل مست یک بنده دریا مست

This is not the job of the philosophers but of a man of
 action. One Moses is enough to deal with hundreds of inactive
 people.

دل به چمن بردم از باد چمن افسرد
~~No garden could give me pleasure.~~
 No garden could give me pleasure.
 میرد به خایا بنای این راه محراب است

از حرف دلا آویزش اسرار حرم پیدا
 (بی کافر کن دیدم در وادی بطحا مست

Beautiful words reveal sacred secrets which even allure the non-believers.
 سینا است که فاران است؟ یا رب چه مقام است این

هر زره خاک من چشمه است تاشا مست

What is this place. O, God it is Sina, or Faran. Every particle of my dust is full of visions.

خرقه آن برزخ لا بیغیان دید مش در نکته لی خرقان

The dress of the Prophet divulges the secret of the 'Coat'
~~xxxxxxx~~ The Prophet(PBUH) had said, I have two Coats one denoting
 austerity and the other for struggle.

دین او آئین او تفسیر کل در جبین او خط تقدیر کل

His deen, his constitution has the all-pervasive wisdom. On his forehead it written the fate of whole universe.

عقل را او صاحب اسرار کرد عشق را او تیغ جواهر دار کرد

He bestowed depth of wisdom on the ordinary reason. He made the sword of love more sharp.

کاروان شوق را او منزل است ما همه یک مشت خاکیم او دل است

He is the ultimate destination of carevan of love. In a body of clay he tirobs like a heart.

آشکارا دیدش اسرار ماست در ضمیرش مسجد اقصای ماست

All secrets are open to him. In him lies our centre of reverences.

آمد از پیرا هن او بوئے او داد مارا نمره الله هر

His dress is full of fragrance which filled me with the ecstatic echo of "God is one "

بادل من شوق پی پیرا چه کرد . باره پر زهر با سینا چه کرد

The exuberance of love filled my heart in the same way as the heady wine bubbles in its container.

رقصد اندر سینه از زهر جنون سنا ز راه ناپیده می آید برین

Love dances in my heart. It comes out through the channel of eyes.

گفت من جبرئیل و نور بین پس زین او راشد بدم این چنین

It said, " I am gabrial. I am apparent light. Before this we have not seen any light like this.

شعر رومی خواند و خندید و گریست ^{فرزاد} یا رب این دیوانه کیست

He recited verses of Rumi, laughed and then wept. O, God, who was this mad intellectual.

در حرم یا من سخن رندانه گفت از من مع زاده و پیمانه گفت

He speaks boldly in the divine presence. He talks of wine, beautiful male wine-server and cups of wine.

گفتمش این حرف بیباکانه چیست لب فرد بند این مقام خاشی است

I asked him of this chivalry. Mere silence should prevail.

صاحب آه سحر کردم ترا

من ز خون خویش پروردم ترا

I have nurtured you with the blood of my heart and
have made you aware of the secrets of midnight supplications.

بازیاب این نکته را ای نکته رس عشق مردان ضبط احوال است و بس

Remember that restraint is the greatest virtue of a
true lover.

گفت عقل و هوش آزاد دل است مستی و رافنگی کار دل است

Reason is enemy of the soul. Love and frenzy are the attributes
of the soul.

نعره ها زد تا فتاد اندر سجود شعله آواز او بود او نبود

Thus cried he and lay prostrate. Only the voice lingered
and he disappeared.

هر مزار حضرت احمد شاه بابا علیهاالرحمة

موسس ملت افغانیه

ON THE GRAVE OF AHMAD SHAH ABDALI FOUNDER OF AFGHANISTAN.

تربت آن خسرو روشن ضمیر از ضمیرش ملته صورت پذیر

Grave of the enlightened King who gave birth to a new nation.

گنبد او را حرم داند سپهر با فروغ از طوت او سیاه مهر

Dome of the grave is envy of the sky. Even the sun
revolves around it.

مثل فاتح آن امیر صف شکن سکه زر هم با قلم سخن

That great conquerer and commander of armies was also a man of letters.

ملّح را داد ذوق جستجو قدسیان تسبیح خوان بر خاک او

He prepared his nation for the struggle. Angels sing hymns of his praise.

از دل و دوست گهر ریزه کو داشت سلطنت ها بر دوشه پروا گزاشت

His qualities of head and heart won him many Lands but he abandoned many of them.

نکته سنج و عارف و شمشیر زن روح پاکش با من آمد در سخن

Wise, knowledgeable and a swordsman. His spirit communicated with the poet in the following way.

گفت می دانم مقام تو کجا ست نغمه تو خاکیان را کیما ست

I know your status said he. Your poetry is gold for the people.

خشت و سنگ از فیض تو را راخ دل یزدن زبانش که دایم به رخ دوت

خشت و سنگ از فیض تو را راخ دل روشن از گفتار تو سینا دل
You gave tongues to bricks and stones. Soul is ablaze because of you.

ای خوش آن کواز خودی آئینه ساخت و دران آئینه عالم را شناخت

Sit close to me for a while. You possess the fragrance of beloved.

اے خوش آن کواز خودی آئینہ ساخت وندران آئینہ عالم را شناخت

You tranformed your Ego into a mirror.
The mirror reflects the whole world.

پیر گردید این زمین و این سپهر ماه کو راز کور چشمیہاے مہر

This earth and sky have become old. As the eyes of sun are blind, so is the moon rendered blind.

گرمیِ ہنگامہ می با یدش تا نخستین رنگ و بو باز آیدش

Struggle is the esfence of life. Beauty of life emanates from struggle.

بندہٴ مومن سراقلی نہد بانگ او ہر کہتہ را برہم زند

Believer plays the role of 'Israfil'. His words destroy the old world.

اے ترا حق داد جان نا شعیب تو زسر ملک و دین دای نصیب

God has granted you a restless Spirit. You are in the know of the Secrets of the state and religion.

فاش گو با پور نادر فاش شوے باطن خود را بہ ظہر فاش شوے

Tell every thing to the son of Nadir Shah,
Open your heart to Zahir Shah.

خطبات به پادشاه اسلام اعلیٰ حضرت ظاهر شاه
ایده الله بصره

ADDRESS TO THE KING OF MUSLIMS, ZAHIR SHAH.

XXXX ای قبا ئی پادشاهی بر تو راست سایه تو خاک مارا کیما ست
The dress of a King fits you very well. Your presence
is a gift for the Muslims.

خسروی را از وجود تو عیار سطوت تو ملک و دولت را حصار

Symbol of great emperors, your grandeur lends credence to
country and nation.

از تو ای سرمایه فتح و ظفر تخت احمد شاه را شانه دگر

You are embodiment of Victory. You have given new glory to the
throne of Ahmad Shah.

سینه ما بی مهر تو ویرانه به از دل و از آرزو بیگانه به

Soul without love is wilderness. Soul without ambition
is worthless.

آبگون تیغی که دانی در کمر نیم شب از تاب او گرد و سحر

Your bright sword can turn the nights into day.

نیک می دانم که تیغ نادر است من چه گویم باطن او ظاهر است

This sword is the sword of Nadir, You are the
manifestation of the soul of Nadir.

حرف شوق آورده ام از من بپذیر از فقیرِ رمزِ سلطانی بگیر -

Take message of love from me. Take the Wisdom
of Kings from dervesh.

اے نگاہ تو ز شاہین تیز تر کرد این ملک خدا دادے نگر

Your sight is sharper than the Eagles. Use it for
the protection of God's universe.
این کہ می بینم از تقدیر کیست چیست آن چیزے کہ می باشد و نیست

The greatness is given to the fortunate ones. You
possess all the glory required of a sovereign.

روز شب آئینہ تدبیر ماست روز و شب آئینہ تقدیر ماست
Time is the mirror of struggle. Time is the
mirror of fate.

با تو گوئم اے جوان سخت گوش چیست فردا دختر امروز و دوش

Have this advice from me, youthful king. Future is
born out of the past and present.

هر کہ خود را صاحب امروز کرد او گرد و سپهر گرد کرد

"He who makes himself master of to-day, the whole
world revolves around him.

او جهان رنگ و بو آبرو ست دوش از و امروز از و فردا از وست

Such a person becomes the honour of the world. Past,
present, and future are all his.

مرد حق سرمایه و رزق شب است زن که او تقدیر خود را کوب است

Man of truth is the asset of this world. He is the star of his own fate.

بندۀ صاحب نظر پیر امم چشم او ^{بینا} تقدیر امم

The man with a vision is the leader of the nations. He is a symbol of the future of mankind.

از نگاهش تیز تر شمشیر نیست ماسمه دنجیر او دنجیر نیست

Has sight that is sharper than swords. He is infallible.

لرز داز اندیشه آن پخته کار حادثات اندر بطون روزگار

Un-born events tremble in their Wombs before the mature foresight of that man.

چون پدر اهل هنر را دوست دار بندۀ صاحب نظر را دوست دار

Like your father, make friends with men of qualities and vision.

همچون آن خلد آشیان بیدار نی سخت کوش و پر دم و کرار نی

Remain wakeful like your blessed father. Work hard, seek dynamism and be brave like ALI (May God be pleased with him)

می شناسی معنی کرار چیست این مقام از مقامات علی است

Learn to follow the footsteps of ALI. Greatness belongs to him.

امتّان را در جهان بی ثبات نیست ممکن جز بکرای حیات

In this transitory world, nations can not survive without the qualities of Karrar (ALI)

سرگزشت آل عثمان را نگر از فریب غریبان خونین جگر

Keep in mind the events of Ottoman Empire on which the West is preying.

ناز کرای نصیبی داشت در جهان دیگر علم و افراشتند

Turks were honourable when they followed Ali. None was equal to them.

مسلم هندی چرا میدان گزاشت همت او بوی کرای نداشت

The Indian Muslim lost the ground as he could not follow the footsteps of Ali.

مشت خاکش آنچنان گر دیده سرد گرمی آراز من کار نکرد

His body is frozen. Even my poetry can not melt him.

ذکر و فکر نادری در خون تست قاهری با دلبی در خون تست

You have inherited the qualities of head and heart from Nadir. Virtues of love and authority are in your blood.

ای فروغ دیده برناو پیر سر کار از هاشم و محمود گیر

You are the apple of the eye of young and old. Seek guidance from your uncles, Hashim and Muhammad.

هم ازان مردے که اندر کوه و دشت حق ر تیغ او بلند آوازه گشت

Seek advice from those man of mountains whose swords
have held aloft the banners of truth.

روزها شب ها تپیدن می توان عصر دیگر آفرین می توان

Keep yourself afire day and night. It is only this way
that you can create new world.

صد جهان باقی است در قرآن هنوز اندر آیتش یکم خود را بسوز

Hundreds of new worlds can be discovered through the
strength of Quran. Burn yourself in the fire of its verses.

باز افغان را ازان سوزی بده عصر او را صبح نو روزی بده

Lend Afghan the fire of your soul. Brighten his time with
your glory.

ملتغم گم گشته کوه و کمر از جبینش دیده ام چیزے دگر

The nation born and lost in mountains has the
potential of unique importance.

زانکه بود اندر دل من سوز و درد حق ز تقدیرش مرا آگاه کرد

As I held fire of love for this nation. God laid bare
many secrets of the nation to me.

کاروبارش رانکو سنجیده ام آنچه پنهان است پیدا دیده ام

I have witnessed all the apperent and secret
aspects of this nation.

مرد میدان زنده از الله دوست زیر پائش او جهان چار سو ست

Brave Muslims vibrates with the fire of God.

The whole world is under his feet.

بنده کو دل به غیرالله نه هست می توان سنگ از زجاج او شکست

He who obeys God only, acquires the power to cut the stone with a glass.

او ننگد در جهان چون و چند تهمت ساحل با ین دریا مبد

He becomes so powerful and vast that no ordinary container may hold him within.

چون زروغ خویش پر گیرد حجاب او حساب است او ثواب است او عذاب

When he makes his entry in the field, becomes master of the situation.

برگ و ساز ما کتاب و حکمت است این در قوت اعتبار ملت است

Asset of life is wisdom derived from Quran. Holy Book and knowledge are two weapons of our nation.

آن فترحات جهان زوق و شوق این فترحات جهان تحت و فوق

The former conquers world of love for us while the later wins for us the physical world.

هر دو انعام خدای لا یزال مومنان را آن جمال است این جلال

Both worlds are the gifts of God, for the believers, one is beauty while the other force.

حکمت اشیا فرنگی زاد نیست اصل او جز لذت ایجاد نیست

Scientific advancement is not the invention of the West alone. It belongs to him who has a creative mind.

نیک اگر بینی مسلمان زاده است این گهر از دست ما افتاده است

In fact the development of science is due to Muslims. This privilege has been taken away from Muslims.

چون عرب اندر اروپا پر کشار علم و حکمت را بنا سیگر نهاد

When the Arabs landed on the European soil, they initiated the advancement of Science and Technology in the West.

دانه آن صحرا نشینان کا شتند حاصلش افرنگیان بر دا شتند

The seeds were sown by those dwellers of deserts but its harvests were reaped by the West.

این پی از شیشه اسلاف ماست باز میدش کن که او از قاف ماست

This Wine is from bottles of our fore-fathers, Recapture it as it belongs to you.

لیکن از تهزب لا دینے گریز زان که او با اهل حق دارد ستیز

Keep your self away from the godless aspect of the new civilization, as it is against Islam.

فته ها این فته پرداز آورد لات و عنی در حرم باز آورد

Western civilization sowed seeds of mischiefs in our life. Western civilization installed old idols in our Mosques.

از فسوس دیده دل نا بصیر روح از بیه آبی او تشنه میر

Soul is rendered empty because of its black magic. The spirit becomes thirsty due to its sapping influence.

لزت بیثابی از دل می برد بلکه دل زین پیکر گل می برد

It dries away the dynamism. It rather drives away the soul out of body.

کهنه دزد عارت او بر ملا ست

لاله می نالد که داغ من کجا ست

Like an old and experienced thief, it commits broad day robbery. It cheats discreetly by hood winking the brain.

حق نصیب تو کند ذوق حضور باز گویم آنچه گفتم در زیور

God may bestow upon you virtues of obedience. Let me remind you of something that was said in the old Testament.

مردن وهم زیستن ای نکته رس این همه از اعتبارات است و بس

Do you know what is life and death. It just depends on what you feel and believe.

مرد که سوز دوا را مرده لزت صوت و صدا را مرده

Such a person is oblivious of the inner fire. He is deaf to the delicacies of music.

پیش چنگی مست و مسرور است کور پیش رنگی زنده در گور است کور

He is deaf and dumb to all delightful ecstasies of musical renderings. For all colours of life he is totally blind.

روح با حق زنده و پاینده است ورثه این را مرده آن زنده است

Spirit gets strength from truth. Without it is irrelevant whether it lives or dies.

آنکه حی لا یموت آمد حق است زیستن با حق حیات مطلق است

Whatever comes from God is right. And to live for right is real life.

هر که بی حق زیست جز مرد آر نیست
گر چه کس در ماتم او زار نیست

He who lived not for the Right is condemned for life, and there is none who mourns his demise.

بر خور از قرآن اگر خواهی ثبات در ضمیرش دیده ام آب حیات

Seek advice from the Holy Quran because I have seen source of un-ending life in its wisdom.

می دهد مارا پیام لا تخت می رساند بر مقام لا تخت

It give message of fearlessness and transports us to state where all fears evaporate in the air.

قوت سلطان و میر از لا اله هیبت مرد فقیر از لا اله

Strength of rulers lie in adhering to the principles of La-Ila (there is no one except God) This La-Ila converts even a poor dervish into a powerful being.

تا دو تیغ لا و اله را شتیم ما سوا الله را نشان نگذاشتیم

When we possessed swords of La and Illa (faith in one God) We subdued the physical worlds.

خاوران از شعله من روشن است که خفک مردی که در عصر من است

World of East is lit with the flames of my thought.
Fortunate is he who is my contemporary.

از تب و تابم نصیب خود بگیر بعد ازین ناید چو من مرد فقیر

Collect as much as you can from the fire of my soul.
After me there may not be any dervesh like me.

گوهر دریائے قرآن سفته ام | شرح رمز صیغۃ اللہ گفته ام

I have collected the pearls of wisdom from Quran. I have
discovered and described the secrets of God's law.

با مسلمان غم بخشیده ام گفته شاخه را نمے بخشیده ام

I have lent creative grief to the Muslims. I have
invigorated the dead wood.

عشق من از زندگی دارد سراغ عقل از صہبائے من روشن ایام

My love derives its strength from the real life. Wine
of my wisdom lends brightness to reason.

نکته هائے خاطر افروزی که گفت با مسلمان حرف پر سوزی که گفت

Who communicated so many soul-searching and thought
provoking sparks of wisdom and who conveyed to the Muslim so
much fire work?

همچو نغمه نالیدم اندر کوه و دشت تا مقام خویش بر من فاش گشت

Like a flute I have wept and ^{cried} ~~cried~~ in the mountains
and deserts, which has enabled me to see unknown worlds.

حرف شوق آموختم واسوختم آتش افسرده باز افروختم

I have learnt secrets of love and have made fires of it. It is through this method that I kindled the dead fire in my people.

با من آه صیغہا ہے را رہ اند سطوت کو ہے بکا ہے دادہ اند

I have been granted secrets of min-night prayers. This is the greatest honour that has been bestowed on the humblest of creatures.

دارم اندر سینہ نور لا الہ در شراب من سرور لا الہ

I have in me the light of La-Illa (there is no one but one God) My wine contains the intoxication of this La-Illa.

فکر من گردون مسیر از فیض اوست جوئے ساحل تا ہزیر از فیض اوست

Due to the power of La-Illa my thoughts have risen to heavenly heights. My ocean has becomes ~~no~~ shoreless because of Islam.

بس بگیر از بادہ من یک دو جام تا درخشی مثل تیغ بے نیام

Come and take few cups from my wine, so that you may dazzle the world like an * un-sheated sword.

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